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UNITY SCHOOL OF CHRISTIANITY

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Unity School of Christianity is now the most definitely organized group in the New Thought Movement. It has exerted a steadily widening influence over a period of fifty years. The writer here endeavors to set forth for the first time its history and theology. He acknowledges with deep appreciation the hearty co-operation of Mr. Charles Fillmore, co-founder of Unity School of Christianity, and Mr. Lowell Fillmore, its active manager, who have kindly extended to him the resources of Unity School's library. They also have given opportunity to confer with those directly responsible for the various phases of Unity's extensive program. The writer appreciates, too, the critical comments and suggestions of Professor Edwin Ewart Aubrey and Professor William Warren Sweet, under whose direction this thesis has been completed.

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PART I

THE HISTORY OF THE UNITY MOVEMENT

CHAPTER I
THE BACKGROUND OF THE UNITY MOVEMENT

The Founders

Kansas Cityans delight to call their community the "Heart of America." In 1891 a real estate promoter, but recently converted to religion, announced that he had found there a "peculiar psychic atmosphere,"[1] which would make the area a center of great spiritual force. Prophet Joseph Smith, a generation removed, had suggested that Jesus Christ would shortly set up his reign just east of the city, and many of Smith's followers were gathered at the proposed temple site. It was also reported that Mrs. Eddy had discerned a "soul quality"[1] in that place which would eventuate in the most extensive Christian Science work on the earth. Unity School of Christianity was conceived under this remarkable influence. It has rewarded the community by carrying the name of Kansas City around the globe.

Unity School of Christianity is the product of the combined genius of Charles and Myrtle Fillmore. A short sketch of their lives will give some insight into the origin and growth of the movement. Charles Sherlock Fillmore (he has never used the middle name) was born on a Chippewa Indian Reservation on Sauk River near St. Cloud, Minnesota, August 22, 1854. His father, of English descent, originated at Buffalo, New York. He received only a common school education and never united with any religious organization, but Charles remembers him as having a good knowledge of the Bible and as prone to quote it. The father had no physical defects and enjoyed good health throughout his life. Apparently he had an adventurous disposition. When about twenty-one years of age he left the settled life of Buffalo and migrated to the wilds of Minnesota to become a trader among the Indians. He later became a land-owner in the northern part of the state. His son suggests that he was only fairly successful in his business affairs. He died at the age of seventy-three years.

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[1] Charles Fillmore, "A Divine Center," Christian Science Thought, II (Jan., 1891), 6.

In Minnesota Charles' father, Henry G. Fillmore, met Mary Georgiana Stone, who had been born in far-off Nova Scotia. Her father, by trade a millwright, had brought the family west while Mary was quite young. She had had little educational opportunity. The family was Anglican in religion. She married at eighteen years of age. Mary G. (Stone) Fillmore, like her husband, was blessed with good health; she died at the age of ninety-seven at Kansas City.

Charles, one of two sons, was born on the Minnesota Indian reservation, August 22, 1854. Although small of body, he had good health as a lad. However, as a lad of ten years he injured his hip severely while skating. He estimates that, when he reached manhood, his right leg was some four and one-half inches shorter than his left. He recalls his youth as a time of severe, physical struggle with little opportunity for play. His father had no interest in education, and under the frontier conditions Charles received only the limited amount of a few terms in a rural school. Most of his knowledge has come in later years because of a personal thirst for knowledge. His crippled condition did not keep him from making his own way. He began clerking in a store, a job he held two years, when only fifteen. He then spent one year in the service of a bank. After that he moved out from his home, going to Denison, Texas, where he clerked in a freight office of the Missouri, Kansas, and Texas Railroad for six years. He pushed on to Leadville, Colorado in 1879. He became interested in mining, learned assaying, and for two years practiced the art at Gunnison. After a short stay at Pueblo, he moved eastward to Kansas City, which became his permanent home. Charles was not privileged to attend any church during his childhood, and he never affiliated with any orthodox religious group. He says:

> I was not biased on the God question by an orthodox education. Born and raised in the wilderness of the west, my religious education was quite limited. God was an unknown factor in my conscious mind and always has been until the past few years.[1]

However, he early became interested in the mysterious and occult. While still a youth he dabbled in Spiritualism and was also drawn to the Hermetic philosophy. He announced in August, 1889 that he had had twenty years' experience in Spiritualism.[2] This explains some of the conflict in thinking between Myrtle Fillmore and himself during the early years of their movement.

Mary Caroline Page, daughter of Mark and Lucy (Wheeler) Page, was born at Pagetown, Ohio, August 6, 1844 or 1845. Her parents christened her Mary Caroline, but for some unknown reason she disliked the name and began using the name Myrtle. This change was made before she entered college. Myrtle Page was one of nine children, none of whom are now living. The education of both parents was beyond the grade school, and both were earnest Christian workers, members of the Methodist Episcopal Church. Myrtle became a member of the church during her girlhood. She was given the regular education of her community. In September, 1868 she entered Oberlin College, where she remained for one year.[1] She enrolled in the "literary course for ladies," carrying four subjects--mathematics, algebra, Latin, and English. In these courses she showed only average scholarship. She left no discoverable impressions upon the Oberlin students of that year. When she left college she followed a brother to Clinton, Missouri and there secured a position as a teacher in the village school. She was also an enthusiastic worker in the local Methodist church. After two years at Clinton, she secured a contract to teach school at Denison, Texas. During her stay of six years at Denison she met Charles Fillmore.

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[1] Thought, V (Feb., 1894), 454 (editorial).

[2] Modern Thought, I (Aug., 1889), 8; cf. Unity, XLVII (Sept., 1917), 256.

Charles Fillmore and Myrtle Page were married at Clinton, Missouri, March 29, 1881. It was a strange combination--Charles, twenty-six years of age, small of body and slightly stooped, with a decided limp because of his shortened leg, suffering from curvature of the spine and deafness in the right ear;[2] Myrtle, ten years his senior, and, according to her claims, already a victim of tuberculosis.[3] It would seem that only tragedy could be their lot! The pair started their home in Pueblo, Colorado. Three sons were born into that home: at Pueblo, Lowell, born January 4, 1882, and Waldo Rickert, born June 1, 1884; at Kansas City, Royal, born July 16, 1887. Mr. Fillmore reports that the children were sturdy and had only minor diseases such as measles and whooping cough before ten years of age. Lowell was given a grade and a high school education; Rickert continued through the Chicago Art Institute; and Royal spent three years at the University of Missouri. All of them have been engaged with their parents in the business of Unity School of Christianity. Royal died of diabetes at the age of thirty-seven years.

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[1] Letter from Registrar of Oberlin College, August 10, 1933. Unity School publishes that she was a graduate of Oberlin. See Myrtle Page Fillmore (Kansas City: Unity School of Christianity, 1932), p. 8.

[2] The Origin and Growth of the Unity Movement (Kansas City: Unity School of Christianity, 1937), p. 3. By this time Mr. Fillmore was calling his leg condition tuberculosis of the hip.

[3] Myrtle Page Fillmore, p. 5.

[4] Statement by Charles Fillmore, personal interview.

The Fillmores came to Kansas City late in 1884. Kansas City was at that time in the midst of a building boom, and Mr. Fillmore decided to enter the real-estate business. He evidently achieved some little success as a promoter of real estate, for he claims to have accumulated a hundred and fifty thousand dollars.[1] But before 1888 the boom had collapsed; and, like many others, Mr. Fillmore lost heavily and was "left in debt to the amount of one thousand dollars."[2] Myrtle Fillmore was also having serious physical disturbances. The change from the mountains of Colorado to the low country of Kansas City had done her no good. She was sure that she was suffering from tuberculosis, and she was looking forward to the birth of her third son within a few months. Perhaps Lowell and Rickert were having one of the children's diseases already mentioned. Myrtle Fillmore felt that she had more than she could bear. Then something happened! The Fillmores explain it as follows:

> Just when it seemed that there was nothing left to life, there came an extraordinary change over Myrtle. During the many heartbreaking trials she had reasoned out that there must be a supreme power operating by fixed divine law, and that this law, applied in faith and faithfully, must of necessity set aside all destructive agencies. And she applied her theory with remarkable success. Her tuberculosis vanished, as did the ailments of her children. . . . . Sickness and poverty became as bad dreams. In their place health and the ability to work reigned. And Charles Fillmore, grasping the full meaning of this divine law, began to help her in her ministrations, reaping much benefit physically,

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[1] V. E. Sutton-Mattocks, "Miracles Wrought by a Woman's Faith," The Kansas City Star, November 28, 1926, p. 1c.

[2] Unity, XVII (August, 1902), 69f.

mentally and materially.[1]

Christian Science to Kansas City

What had caused the change in Myrtle Fillmore? Christian Science had come to town! The route from Boston was through Chicago. The earliest traces of organized Christian Science in Kansas City were in 1887. Dr. J. S. Thatcher came from Chicago early that year and in March, about four months before Royal Fillmore was born, opened the Kansas City College of Christian Science. Eugene B. Weeks, also of Chicago, organized and taught the first class; Charles and Myrtle Fillmore were members of that class. C. I. Thatcher, a brother of the founder, later came to teach in the college. Christian Science found a well-prepared soil in Kansas City, for by 1890 this one college announced that it had taught more than eight hundred students, and Christian Science, a Chicago magazine, reported that there were already three thriving schools in Kansas City with an attendance of fifteen hundred Scientists.[2]

Because Unity School is now frequently classed as Christian Science and Mr. and Mrs. Fillmore are said to have been at one time associated with the Christian Science Church, which they deny, it is necessary to trace the historical contacts of the two movements. A study of the first volume of Modern Thought, the original magazine which the Fillmores began to publish in April, 1889, reveals the influences that led them toward Christian Science. They never studied under Mrs. Eddy, but the first book they advertised for sale from their office was her Science and Health. This indicates that, at the very least, Kansas City was quite Eddy conscious.

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[1] V. E. Sutton-Mattocks, "Miracles Wrought by a Woman's Faith," The Kansas City Star, Nov. 28, 1926, p. 1c.

[2] Christian Science, II (March, 1890), 10.

Moreover, the Fillmores were removed only one step from Mrs. Eddy. Three persons exerted noticeable influence upon them at this point. The first was Mrs. Ursula Gestefeld, Chicago. When Mrs. Eddy made her first trip to Chicago, April, 1884, Mrs. Gestefeld met her and became a member of her class. The First Church of Christ, Scientist, of Chicago was incorporated June 13, 1886, with a membership of fifty-one. Mrs. Ursula Gestefeld was made clerk of the church and the following year became one of its directors. She was an ambitious woman of marked literary ability, and she soon was producing a literature on the subject of Christian Science, which did not fully agree with the thought of Mrs. Eddy. In 1888 she published A Statement of Christian Science, with the subtitle, An Explanation of "Science and Health." In this book she ignored the subject of "malicious animal magnetism" and also declared that the statement that "there is no matter, no body, no world, no anything, but God and man, who is spiritual and not material"[1] is a misleading half-truth. The writer was sharply criticised as a "mesmerist of the most dangerous variety" by The Christian Science Journal of Boston, and she was dismissed from the First Church of Christ, Scientist, Chicago, February, 1889. Mrs. Gestefeld was too spirited to acquiesce quietly to such treatment. She replied in Jesuitism in Christian Science,[2] a pamphlet already in the hands of the Fillmores when they published their first issue of Modern Thought. The reaction of this this magazine to the controversial book was very different from that of Mrs. Eddy. They recommended it in glowing terms:

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[1] Modern Thought, I (Nov., 1889), 9. Quoted from the prospectus of the book.

[2] In reviewing Jesuitism in Christian Science Mrs. Eddy said: "Her reasoning is intoned with Pagan philosophy, her humanity besprinkled with Buddhism, and her pride and purpose nerved with the spirit of a Judas." The Christian Science Journal, VI (Nov., 1888), 427.

> All those who have read this work pronounce it a masterpiece in its line; being so far the most coherent statement of Christian Science from the basis predicted by Mrs. Eddy. . . . . It marks an era in the externalization of the divine philosophy.[1]

Mrs. Gestefeld was frequently quoted by Mrs. Fillmore in 1889; she contributed heavily to Modern Thought throughout the nineties. An effort was made to bring her to Kansas City early in 1890; when she could not come, her lectures were secured and used in a class.[2] She had an abiding influence in shaping the basic thought of Unity School of Christianity.

Joseph Adams, at this time also a resident of Chicago, was a second influence upon the Fillmores. He was an Englishman, converted in the city of London by the ministry of J. G. Finney. Under Finney's influence Mr. Adams came to Oberlin College and studied for the ministry. He was ordained by the Methodist Episcopal Church and continued under the connection for fourteen years. He then turned to Congregationalism and located on the west coast of the United States. The congregational ministers of San Francisco voted to withdraw their fellowship with him because of the "looseness of his views" in 1886. Mr. Adams turned hastily to Boston, studied under Mrs. Eddy, and became her assistant pastor[3] for a short while in the First Church of Christ Scientist, Boston. He then settled in Chicago. He was at that time a warm defender of Mrs. Eddy. When he lectured in Kansas City, December, 1889, the Fillmores attended his lectures. He originated a little journal, The Chicago Christian Scientist, in 1887. In the controversy of 1890-1891 he changed its name to The Chicago Truth Gleaner. He and Charles Fillmore held lively conversations through the columns of their respective publications.

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[1] Modern Thought, I (Dec., 1889), 12.

[2] Modern Thought, I (March, 1890), 8.

[3] Joseph Adams, Chicago Christian Scientist, II (June, 1888), 18.

A third person who had immediate contact with Mrs. Eddy and who, in the early days of their movement, made a more pronounced impression upon the Fillmores than either of those already mentioned was Emma Curtis Hopkins. Mrs. Hopkins, wife of an Andover College professor, became associated with Mrs. Eddy about 1884 and for one year was Assistant Editor of The Christian Science Journal.[1] When she disagreed with Mrs. Eddy, she turned westward to Chicago where she founded "The Hopkins' Metaphysical Association." She became the highly advertised contributor, during 1889-1890, to Christian Science, a monthly edited by Ida A. Nichols. This paper also bore the name The Blue Bird. Mrs. Hopkins was not satisfied with the name of her Association, but her followers hesitated to change it. However, in 1889, after three requests by Mrs. Hopkins, the members voted to change their name to "The Christian Science Association." One reason given for the change was that the term "metaphysical" was too general to designate their position. About this time Mrs. Hopkins organized the "Chicago Christian Science Theological Seminary." J. S. Thatcher, the original Scientist leader of the Kansas group, arranged for Mrs. Hopkins to lecture there in January, 1890. The Fillmores were already under her influence for, in announcin her engagement, they said:

> She is undoubtedly the most successful teacher in the world; her instruction not only gives understanding to the student by which he can cure the ills of himself and others, but in many instances those who enter her classes confirmed

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[1] Edwin Franden Dakin, Mrs. Eddy (New York: Charles Scribner's Sons, 1929), p. 181.

invalids come out at the end of the course perfectly well.[1] Mrs. Hopkins' class numbered eighty-seven, which was the largest Christian Science class held in Kansas City up to that time. She fulfilled her advance notices, and the Fillmores found it hard to express their appreciation of what she had brought them. Although their teacher repeatedly warned them against worshipping "personality" and insisted that she was "simply an instrument of the Spirit of Truth," they felt that they must give her the recognition she deserved:

> In even these few words of commendation, we do violence to the desire of her heart, and in extenuation we voice the whole class when we say that we bow before the sweet spirit of the All-Good, which has found a tongue so eloquent; and knowing, as we do, that without that spirit Mrs. Hopkins would be dumb, our souls breathe a prayer of thankfulness to that Divine Mind for the light shed upon us through her personality. We doubt if ever before on this planet were such words of burning truth so eloquently spoken through woman. . . . . It is safe to say that this course of lectures has given an impetus to the work in this city which will ultimate in the freeing of every mind from the thralldom of sin, sickness and death, and open the way for the new heaven and the new earth.[2]

Mrs. Hopkins, importuned to return as soon as possible, visited Kansas City a second time in March, 1890. The Fillmores became her students in the Christian Science Theological Seminary, Chicago. Mr. Fillmore was ordained by that school in December, 1890.

Mrs. Hopkins was also indirectly responsible for giving Unity School of Christianity its basic text, Lessons in Truth, by H. Emilie Cady. She went from Chicago to New York for a series of lectures, and Miss Cady, a practicing physician, went to hear her. She became convinced that the "Divine Science" of which Mrs. Hopkins talked was what was taught in the Bible and that an individual could learn to cure people as Christ did. She began to experiment with her own patients and met such a favorable response that she was led to write a little booklet, *Finding the Christ in Ourselves*. Somehow this booklet fell into the hands of Mrs. Fillmore, who asked permission to reprint it in their magazine. Dr. Cady granted the request; she then wrote for them a series of articles which were finally gathered and published as *Lessons in Truth*; it became the standard Unity text-book. A third series, *Miscellaneous Writings*, relates some of her experiences in applying this method to patients. But Miss Cady, under this influence, did not give up her work as a physician; she combined "Divine Science" with her medical training until her retirement at an advanced age.

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[1] Modern Thought, I (Nov., 1889), 12.

[2] Modern Thought, I (Jan., 1890), 8.

[3] Christian Science, III (Nov., 1890), 79.

Thus the movement of the Fillmores originated amidst the influx of Christian Science into Kansas City. Lowell Fillmore, addressing the First Annual Unity Conference, July, 1923, said: Father and mother were studying, among other things Christian Science, and mother found that there is a healing power."[1] The bodily illness of Mrs. Fillmore, the care of the two ailing children, the worry incident to the birth of the third child, and the business reverses of the head of the family found their solution in this grand new discovery. The wife was an immediate and enthusiastic devotee of the new cult. She began at once to treat her friends. The husband did not respond so quickly. Indeed, it was some years before he published his own complete assurance that he was able to demonstrate the discovery. However, Mrs. Fillmore's enthusiasm countered his doubts, and in April, 1889, they began the publication of a small monthly magazine, which they named Modern Thought.

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[1] *Unity Souvenir Booklet* (Kansas City: Unity School of Christianity, 1924), p. 5.

The Search for a Name

Two questions arose at the beginning of the ministry of the Fillmores: First, should they charge for their services according to the standards which were customary among the practitioners of Christian Science at that time? Mrs. Eddy had set definite standards, both for lessons and for treatment. But Joseph Adams, one of her former students already mentioned as having influenced the Fillmores, had broken from her standards in this particular and created his own. He had started his work in Chicago on the basis of one hundred dollars for a course of lessons and one dollar for a treatment. Although he realized that his Christian Science friends would censure him, he decided, in 1888, to let each recipient give as that one felt, believing this to be the voice of God:

> Now a change has come, and as far as our personal conduct is concerned we cannot walk up to the light which has come to us, and fix a price any longer for instruction or treatment on any condition whatsoever. . . . . Hitherto we have tried to improve upon the Master's plan by telling the applicants for the Truth, "Yes, we will give it to you on condition that you give us so much money." This we now see, as never before, changes the basis of our relation to Christ, and makes the applicant of the gospel our Master, inasmuch as we look to him for the pay of time and services, and not to Jesus Christ, our only Lord, from whom we get the Truth and the assurance--"Thy bread shall be given thee and thy water shall be sure."[1]

The decision to receive what each patient felt he should pay did arouse severe criticism. But Joseph Adams was vigorous in his own defense, and others, including the Fillmores, followed in his steps. They have continued that policy both in teaching and healing for fifty years declaring that, since it was God who was doing the work, He would reward them. So each person helped has been urged to make a "love offering" to them. They started the same system in payment for food at Unity Inn, but it did not work out so well and was soon abandoned. They have always had regular charges for their magazines.[1]

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[1] Joseph Adams, Chicago Christian Scientist, I (May, 1888), 275 f. (editorial).

The other question, much more vexing, was the naming of their teaching. This was not settled at once. A quarrel between Mrs. Eddy and some of her followers had been raging for some time. Some of these began choosing other names to designate the product. Mrs. Hopkins organized her first group in Chicago under the name "The Hopkins Metaphysical Association." But, apparently, the name "Christian Science" was already a helpful advertising symbol; and, as we have noted, her group returned to it.

Modern Thought began its life at about the same time. The name indicates the thinking of the editors at that time; at least, it indicates the position of Mr. Fillmore. Modern Thought was begun as a "good practical magazine dealing with the mental handling of problems."[2] Immediately beneath the title of the magazine Mr. Fillmore placed this slogan: "Devoted to the spiritualization of humanity from an independent standpoint."[3] Years later Mr. Fillmore stated that he had not at the beginning believed in Jesus Christ and had wanted nothing to do with religion.[4] This policy of independence is clearly shown in the leading editorial of the first issue of Modern Thought. I quote:

> The wave of spiritual thought which is sweeping over the land has created a demand in this vicinity for a publication

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[1] Unity has recently announced that charges were placed on their magazines only to meet postal requirements. See Weekly Unity, XXX (Jan. 14, 1939), 2.

[2] Weekly Unity, XVII (July 28, 1926), 10.

[3] Modern Thought, I (April, 1889), 1.

[4] See Charles Fillmore, "Purpose of Unity," Weekly Unity, XVII (July 17, 1926), 7.

> devoted to its discussion and dissemination. With this object in view Modern Thought had its birth. It is not the organ of any school of thought, but the mouthpiece of all honest souls earnestly seeking for spiritual light. It recognizes that all friends of the movement are striving to attain the same noble end--the Universal Good, and that the roads traveled, though various and apparently divergent, in reality all lead to Rome. It is the desire of Modern Thought that all who feel the bubbling up within them of the spirit of Universal Love, will use its columns to express their views. If God speaks thro' man, he speaks through all men and all women, and every thought that has for its ultimate object the amelioration and elevation of humanity, will be welcomed here. It is not intended, however, that these columns shall be used to tear down, but always to build up, hence no space shall be accorded to the iconoclast nor pessimist, nor he who seeks to cast a slur upon the work of his neighbor; but the ideas of all generous, loving souls will be thrice welcome. We have no desire to unsettle the religious convictions of anyone, but we long to be instrumental in freeing the human mind from creeds. The influx of new thought is always necessary to life, and he who writes a creed or puts a limit to revelation, is the enemy of humanity. Creeds have ever been the vampires that sucked the blood of spiritual progress in the past, and life can only be kept in the present movement by latitude of thought,--tempered always by the power that moves the world, Love.
>
> Modern Thought is a journal of progress. Its statements of to-day may not be consistent with those of yesterday, nor those of to-morrow, with those of to-day. We desire to grow--to unfold from the truth side of nature, regardless of preconceived opinions. We believe with Emerson, that 'A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. If you would be a man, speak what you think to-day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you have said to-day.'
>
> We believe that truth is an unexplored domain, man has here and there touched its shining sands, but a universe lies beyond, which he can only compass step by step throughout the years of eternity.
>
> We believe that the inspirations of to-day are worthy of the same reverence as those of former ages; and in all our citations and quotations from whatever source, whether religious or secular, corroborative testimony only, is the object, and not that infallibility was in the past possessed by any man or coterie of men, but that certain lines of truth run like silver threads through the web and woof of the world's history.[1]

The contents of that first issue--articles dealing with Christian Science, Unitarianism, Theosophy, Spiritualism, Transcendentalism, Rosicrucianism, and occult suggestions for psychic development--

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[1] Charles Fillmore, Modern Thought, I (April, 1889), 8.

show how free the editor was from any system of thought. This is in accord with Mr. Fillmore's lack of religious experience and his tendency towards the occult.

Mr. Fillmore was given no peace in the independence he had chosen for his magazine. Questions were raised about the attitude of Modern Thought toward the expanding Christian Science movement. He replied that their views were "not those of orthodox Christian Science."[1] But there are hints in the magazine that Mrs. Fillmore strongly favored the Christian Science position. In the second issue, May, 1889, a "Christian Science Department," edited by "M," appeared. This was the pen name assumed by Mrs. Fillmore. A month later, in a criticism of Spiritualism, she quoted voluminously from Mrs. Gestefeld's writings and ended by making her position quite plain:

> I have never yet seen a Spiritualist who was fully satisfied. He is always searching for greater proof. Christian Science can give him this proof, for we take nothing for granted but reason from cause to effect. We are conscious of a power of thought. Consider for a moment this possibility, if we think up to God, shall we not find him; become conscious of him as we are of all things. And this conscious unity satisfies the heart of man. Let him wander in his consciousness as he will, he cannot separate himself from God, and he is hid from man only as long as he neglects to use his own powers; neglects to travel along the line of connection between himself and God until he finds him. When we have this conscious unity with God, or good, we lose sight of evil; we have health, joy, peace and rest.[2]

However, Mr. Fillmore was not yet ready to make Christian Science the one emphasis of the magazine:

> We think that Christian Science, or some other mode of spiritual unfoldment, is necessary to make men and women permanently good, and consequently happy, but our experience is that there is frequently a general spiritual awakening in the

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[1] Charles Fillmore, "Is This Christian Science," Modern Thought, I (May, 1889), 12.

[2] Myrtle Fillmore, "Why Should They Conflict," Modern Thought, I (June, 1889), 7.

Christian Scientist, without specific reform.[1]

He also proposed to his Spiritualist friends that they follow him in the study of metaphysics, which Spiritualism lacks.

> Modern Thought wants the attention of all progressive Spiritualists, because it can give them metaphysics from the standpoint of one who has had twenty years' experience in their ranks and is, therefore, competent to intelligently meet many of the arguments advanced by those who think they know all about the invisible source of the healing power of Christian Science, and many Mind Cure schools.[2]

Meanwhile, a discussion concerning the right to use the name "Christian Science" had broken forth in the Chicago area. Mrs. Eddy had declared the name her own peculiar possession. Joseph Adams, still in her good graces, supported her claims through the Chicago Christian Scientist. Another Chicago editor, not a devotee of Mrs. Eddy, agreed that her claim was legitimate:

> The peculiar tenets of Mrs. M. B. G. Eddy were stated by her under the name of "Christian Science." As a chosen term to designate her distinctive philosophy it is her trademark, and every principle of equity and honor demands that "Christian Science" be conceded as a synonym for the Eddyistic philosophy. . . . . . If people want to buy her goods they ought to be able to do so by calling for "Christian Science."[3]

Mrs. Emma Curtis Hopkins, who was seeking to change the name of her Association and make it include the term "Christian Science," was leader of those who desired an inclusive use of the name. She insisted that the name "Christian Science" was descriptive of a special line of argument and was not the property of any individual.[4] Mr. Fillmore took the position that "Truth" is a universal thing and belongs under no particular label. He caustically criticized those who made a "farce" out of names:

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[1] Charles Fillmore, "Notes and Comments," Modern Thought, I (Aug., 1889), 9.

[2] Charles Fillmore, "Spiritualism and Metaphysics," Modern Thought, I (Aug., 1889), 8.

[3] G. B. Charles, "Render unto Caesar," The Christian Metaphysician, III (Jan., 1889), 21.

[4] See Christian Science, II (Jan., 1890), 154.

> There is much wrangling in these metaphysical days as to the power by which the kindred schools of Christian Science and kindred cults are inspired. . . . . The neophyte is apt to take as gospel truth what is taught by his preceptor, and the impression is abroad that each school of Christian Science, Mind-Healing, Mental Science, Metaphysical Healing, Psycho-Therapeutics, Mental Cure, Spiritual Science, Pneumatology, Old Theology, Ontology, Christian Metaphysics, Mental Healing, ETC. ETC., has each the power to confer upon the individual certain distinctive qualities not possessed by the other schools, and which qualities are exclusive, God-given and attainable only at denominated shrines. . . . .
>
> Many people are also blinded by a name, and labor under the delusion that because they have taken lessons in Christian Science that they are in possession of truths that cannot be obtained anywhere in the universe, unless that magic name is over the door. The names by which certain philosophies and religions are known, and the truths which they aim to teach, bear about the same relation to one another as the letter of the Bible to its spiritual import. People of limited spiritual unfoldment are sticklers for names and creeds, and are thus worshippers of idols. . . . . .
>
> They quarrel over names, names, names, vapid unmeaning names, that never were anything of themselves, and do not even represent that which they allege to represent.[1]

But this article does not fairly represent the usual approach of Mr. Fillmore to the various groups about him. He was always looking for the good in other writers; and, when he found it, he did not hesitate to pass it on to his readers. Mrs. Eddy, at this time, was rethinking her relationship to the many parties of the growing Christian Science movement, and obviously she hoped to bring some of them to her side. Mr. Fillmore discovered such sentiment in an article in the Christian Science Journal, which he, terming it "broad and Christlike," copied:

> For some time it has been clear to my mind that those students of Christian Science whose Christian characters and lives recommend them should receive full fellowship with us, no matter who has taught them. If they have been taught wrongly they are not morally responsible for this and need special help. They are as lambs that have sought the true fold and the great shepherd and strayed innocently, hence we should be ready and glad to help them and point the way.[2]

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[1] "Charles Fillmore, "Truth Bows at No Human Shrine," Modern Thought, I (June, 1889), 9.

[2] Mary Baker Eddy, "The Way," The Christian Science Journal, VI (Dec., 1889), p. 433; and quoted in Modern Thought, I (Dec., 1889), 12.

When Mrs. Hopkins came to Kansas City a month later, she easily convinced the Fillmores that they should follow her example and claim the name "Christian Science" for their teaching. The following editorial explains their position:

> In harmony with the foregoing gospel of non-limitation we have taken what seems to us another step in the progressive direction, by the unreserved espousal of that system of scientific religion known as Christian Science. We have leaned hard in that direction from the first, but because of the narrow sectional spirit with which Christian Science has been interpreted by many of its advocates, we were loath to come under what we conceived to be a galling yoke. Since listening to Mrs. Hopkins' exposition a broader conception has come to us, and we now see that the basic statements of Christian Science form an epitome of the best features of the ethical and religious systems of the past. . . . . As a consistent Christian Science journal we shall necessarily confine ourselves to the essential methods of that school.[1]

At the same time Mr. Fillmore insisted that he was to be the final interpreter of the "All Good" regardless of details taught by any school of Christian Science. The Fillmores now dropped the word "Modern" from the title of their magazine, and across the word "Thought" they wrote in smaller letters the term "Christian Science." This change was made in April, 1890.

A storm of criticism broke over them. The Fillmores, now on the defensive, declared that they were not trying to fence themselves away from their friends, assuring them that Christian Science, since it had no creed or dogma, hampered no one:

> That strength is alone in union is a self-evident proposition, but the natural tendency of the intellectual man is toward selfishness in reforms as in other matters, and instead of looking to the Divine Mind for guidance, he is a law unto himself; the result is a great diversity of opinion as to methods and names. We fell into this very error from an honest conscientious standpoint. We felt that Christian Science had a higher grasp of truth than any system extant. But because Mrs. Eddy claimed it as her exclusive property we rebelled, yet at the same time advocated like principles. We felt that this was hardly right and asked the Divine Mind to guide us. The answer came and we were made to see that Christian Science is the most simple and practical method for

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[1] "Where We Now Stand," Modern Thought, I (Jan., 1890), 8 (editorial).

> the permanent uplift of humanity, that its origin was anterior to any child of Earth, and that it is not the property of Mrs. Eddy, Mrs. Hopkins, nor any one else, but that it is a manifestation of the Divine Mind for every soul in the universe.[1]

The writers opposed to Mrs. Eddy's exclusiveness, who were trying to maintain a free and unlimited usage of the name, welcomed the support given by the little Kansas City magazine. The editor of Christian Science wrote: "Modern Thought has changed to the Eternal Mind by writing across its beautiful title page, 'Christian Science Thought.'"[2] Joseph Adams, in the Chicago Christian Scientist, said: "The editors C. & M. Fillmore have become converted to the pure doctrine, and their journal is now an exponent of this conviction."[3] But the tide of opposition was not easily dammed, and again Mr. Fillmore arose in defense and gave an explanation of the implications suggested by their new name.

> The name Modern Thought was not an index to the Christian Science principles which the paper advocated and we were in consequence inundated by communications of a nature which we did not care to publish and were also constantly obliged to explain our exact place in that great maelstrom of "modern thought." The new name now does all this for us. . . . .
>
> Names of themselves are nothing, 'tis true, but so long as this mundane world sphere exists they will symbolize ideas, and just at present people are getting a new idea of God, and in their reaching out for that idea the word Christ seems more nearly to meet their needs than any other. There is a great running to and fro on the earth to-day, the new dispensation is upon us and the hearts of the people yearn for that light and love which Christian Science in its essence represents. So to the public understanding the name "Christian Science" stands for all the different schools of metaphysics regardless of the technical differences by which their leaders distinguish them, and it will so continue.[4]

The millennium had started! Christian Science Thought found indications of this in another article written by Mrs. Eddy under the title "Love Your Enemies." The Fillmores copied this article, and enthusiastically commented as follows:

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[1] Modern Thought, I (March, 1890), 9 (editorial).

[2] Christian Science, II (March, 1890), 304.

[3] Chicago Christian Scientist, III (Sept., 1890), 17.

[4] Charles Fillmore, "Why Christian Science Thought?" Christian Science Thought, II (June, 1890), 9.

> The paragraph upon which special stress is laid,--"The only justice of which I feel at present capable is mercy and charity toward every one; with special care to mind my own and not another's business"--should be carefully studied by all students of Divine Science. . . . . Let us remember this, and remembering it, forget to poison the minds of seekers for Truth with a tale of the differences with which mortal error attempts to separate those who try to follow Christ.[1]

But Mrs. Eddy obviously did not want followers who admired from afar and did not put themselves immediately under her instruction. Christian Science Thought was informed that her articles must not be copied by other magazines. The lines were drawn more sharply, and it was not long until those who had been trying to widen the use of the name "Christian Science" changed their tactics. In early 1891, Joseph Adams, now at odds with Mrs. Eddy, changed the name of his magazine to the title Chicago Truth Gleaner. His editorial apology was quoted by Christian Science Thought as expressive of the views of that magazine.

> Christian Science is a Name given by the author to the best exposition and practical application of the gospel of God that I know anything about, and right near to this fact, I find one of the strongest reasons which impels me to drop the name, and that is--this exposition of the gospel of God called Christian Science is being substituted for the Gospel itself, and men and women by the hundreds are looking at the opinion of the author of "Science and Health" concerning the Gospel, instead of looking at the Gospel itself. . . . .
>
> The name of Christian Science has given birth to another caste or sect, which for jealousy, bigotry, intolerance, selfishness, unrelenting persecution and deification of personality exceeds any sect in Christendom that we are acquainted with to-day. . . . If I should go to a place where they have never heard of Christian Science. . . . Jesus would tell me to say to my audiences, "Be preaching to the people that God reigns, the kingdom of heaven is at hand and if you believe in and trust the everywhere present and all powerful good, you will be saved from your sin and sickness." That is the Jesus' method. Christian Science would say, "You tell the people, 'There is no life, substance or intelligence in matter, all is Mind.'"[2]

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[1] Christian Science Thought, II (May, 1890), 12.

[2] Charles Fillmore, Christian Science Thought, III (Sept., 1891), 252 f., quoted from Joseph Adams.

The month following the publication of this statement Mrs. Fillmore, in the absence of the editor, told the readers of Christian Science Thought that Thought lives and shall live and keep its own individuality; it shall be the same true Thought no matter what modification may be placed before or after its name."[1] The description "Christian Science" was dropped from the name and the magazine, for the time being, carried as its title the one word "Thought." The editors became increasingly adverse to Mrs. Eddy, and through the years they have sought again and again to differentiate their teaching from the Boston brand of Christian Science. They especially criticized those Christian Science leaders who, they thought, had lost their morale and had shut themselves away from the Spirit by abject submission to Mrs. Eddy. Perhaps their statements were too harsh; for Unity, in these latter years, has had to develop its own technique for guaranteeing the purity of its product.

Names of themselves may be nothing, as Mr. Fillmore suggested, but they do symbolize ideas. The Fillmores' choice of the term "Unity" to designate their thinking was a very fortunate one. The name did not come at once. In 1890, Mrs. Fillmore organized the "Society of Silent Help" with the purpose of combined prayer for those who sought their aid. In June,1891 the Fillmores ambitiously started another monthly under the name Unity as the mouthpiece of the Society of Silent Help. This organization then became the "Society of Silent Unity." Finally, they changed their publishing name to "Unity Book Company." But Unity magazine was discontinued in 1892. Meanwhile, Mrs. Fillmore, who had developed in Thought a department for children, which she called "Wee Wisdom's Way," decided to make out of it a regular monthly paper.

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[1] Christian Science Thought, III (Oct., 1891), 300 (editorial).

Wee Wisdom began August, 1893. These two, Wee Wisdom and Thought, were united in 1895 under the title Unity. This is the chief magazine of Unity School of Christianity to-day.

The Fillmores have related two stories as to the origin of the name, which, they claim, came to them by special inspiration. Mr. Fillmore, addressing the First Unity Conference, 1923, said:

> We have borrowed the best from all religions; that is the reason why we are called Unity. The name, Unity, was revealed to us by the Spirit. One day in one of our little meetings--I do not think we had more than a dozen in attendance, it was given to me like a flash: "Your name is Unity." Then and there we adopted the name, Unity.[1]

Three years later another origin was suggested: Mrs. Fillmore received the enlightenment. As she lay musing one night, perhaps after reading Emilie Cady's Finding Christ in Ourselves, the name "Unity" came to her as a "term that would symbolize their sympathy for all movements helping in the uplift of humanity."[2] The first story is the one told to-day, but the writer is convinced that the second is more likely the correct one. The evidence points in that direction. Silent Help, the child of Mrs. Fillmore's thinking, became "Silent Unity" that year. The first Unity magazine was started as the organ of Silent Help. Mrs. Fillmore discovered Miss Cady's booklet about that time and arranged with Miss Cady to publish it, which they did in October, 1891. Perhaps Mr. Fillmore, with his keen business sense, decided the consolidation of the two papers in 1895 and, at that time, selected the name "Unity."

The name, however, was not new; it had long been in the nomenclature of the Mental-Cure movement. As early as 1883 a group of Boston people under the leadership of J. W. Winkley, a former Unitarian minister, organized a mental-healing group and called it the "Church of the Divine Unity." Mrs. Eddy had made use of the term in the title of her book, Unity of Good, published in 1887. The International Journal of Christian Science, August, 1888, carried an article under this title. And in 1890, before they took the name "Christian Science" to describe their Thought, the Fillmores were carrying in it an advertisement of the International Magazine of Truth, published by the Unity Publishing Company of New York.

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[1] Unity, LIX (Oct., 1923), 404.

[2] Unity Catalog, 1929, p. 4; cf. V. E. Sutton-Mattocks, op. cit., p. 1c

The name was also in use outside the Mental-Cure group, and the Fillmores were familiar with it from this source. A group of Unitarian ministers established a magazine in Chicago, March, 1878, which they called the Pamphlet Mission. The name did not prove satisfactory, so late that same year they changed the title to Unity, which it has carried since that date. In 1891 the Fillmores were advertising Christian Science Thought in The Christian Metaphysician on the same page and immediately following the advertisement of Chicago's Unity.[1] This group also claims that the name came to them by a flash of insight comparable to those already mentioned.[2] The editor of the Chicago magazine protested when the Kansas City paper appeared under its name, but the Fillmores refused to look further. Certainly the name has proved a grand slogan for their organization.

Unity Differentiates Itself from Christian Science

Mr. Fillmore thinks of the early period of their movement as a wandering in "the wilderness of the 'isms'."[1] Their metaphysical pattern was that of Christian Science, but they had opened the pages of their magazine to "all Truth seekers." When they adopted the name "Unity," while it may have suggested their sympathy for the entire race, they were compelled to explain anew their position in the Mental-Cure milieu. Especially did they feel the need of distinguishing themselves from orthodox Christian Science.

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[1] The Christian Metaphysician, V (Jan. and Feb., 1891), 29.

[2] Unity (Chicago), CI (March, 1928), 9. Quoted from an editorial of J. L. Jones in 1890.

We have already noted how critical Mr. Fillmore was with any who asserted an absolute authority. Creeds were anathema to him; each individual under the leadership of the Spirit was his own authority.

> The student who enters the metaphysical arena should be on his guard in this matter, remembering always that God is no respecter of persons, and that no man nor woman, nor angel nor archangel has a copyright on truth; that all claims of exclusive inspiration, of whatsoever nature, are fraudulent, and that such claims are never made by those who have an apprehension of the real Christ principle.[2]

When differences of opinion arose, each person must accept the responsibility of arriving at his own decision.

> I noticed . . . . that all the teachers and writers talked a great deal about the omnipresent, omniscient God, who is Spirit and accessible to every one. I said to myself, "In this babel I will go to headquarters. If I am spirit, and this God they talk so much about is Spirit, we can somehow communicate, or the whole thing is a fraud."[3]

This idea kept him independent in thought and action. He thought of Truth as something that one must discover and use each day. A person must not worry about inconsistency but speak the best he knows at the time. However, since he believed that the source of Truth was the Absolute, he felt that people of kindred minds should seek cooperation. The Fillmores have always had a strong leaning towards fellowship with other groups. This led them to adopt the characterization of Christian Science, while, at the same time, they refused to accept the particular guidance of Mrs. Eddy. When it seemed necessary to acquiesce in her leadership or renounce the name, they took the second course. Mrs. Eddy is the only individual severely criticized in the fifty years of their magazine's history:

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[1] Charles Fillmore, "Greeting," Unity, XIII (July, 1900), 38.

[2] Charles Fillmore, "Truth Bows at No Human Shrine," Modern Thought, I (June, 1889), 9.

[3] Charles Fillmore, "Greeting," Unity, XIII (July, 1900), 38.

> The "loyal" Christian Scientists are taught that all those outside are traitors, mesmerizers and workers of iniquity.[1]
>
> There is no doubt but that the persistent claim by Mrs. Eddy of divine illumination has woven about this name a glamour of superiority, and its chief disciples have unconsciously absorbed the belief that because a man or woman is known as a Christian Scientist they occupy a realm beyond the pale of error.[2]

Hence the Fillmores, although they believed that Christian Science contained the then greatest known Truth, and so adopted the name and, for a time, quoted Mrs. Eddy and sold her publications, never accepted her leadership.

Since their early contacts were mostly with those who had already exposed themselves to the wrath of Mrs. Eddy, they inevitably tended in that direction. This group looked especially to the thought of P. P. Quimby as interpreted by Warren Felt Evans. The group, many of whom got their first introduction to the subject direct from Mrs. Eddy, began the development of their thought from the same premise. All agreed that God is "Mind, Intelligence, Life, Love, Substance, Spirit." Out of this definition Christian Science of Boston concluded: "Man is God's changeless image and likeness forever. God and man are all in all, therefore there is no sin, sickness or death."[1] They continued their thought by declaring for no world, no matter, nothing mortal. The outlaw group began with the same God-concept but moved positively to the construction of a real world. They affirmed a "living soul," which forever images God, and a "substantial environment" known as the material world. Man is composed of an existent soul and a material body. They felt that Mrs. Eddy ignored the fact of a "real world" and a "material body," that she reduced the world of sense experience to "mortal error." And they pointed out that, while she was teaching that there was no such thing as sin, sickness, or death, her own healers all over the country were getting results treating these things.

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[1] Charles Fillmore, "Truth Bows at No Human Shrine," Modern Thought, I (June, 1889), 9.

[2] Charles Fillmore, "Be Not Deceived," Modern Thought, I (July, 1889), 9.

The discussion reached its climax over Mrs. Eddy's teaching concerning "malicious animal magnetism" which, the others declared, was only her way of covering her own ignorance. Mrs. Eddy and many of her "loyal" followers insisted that instruction concerning "malicious animal magnetism" was a necessary part of the system of Christian Science. Joseph Adams, her most ardent advocate in the Midwest at that time, said:

> Instruction regarding belief in mesmerism is an essential part of Christian Science and, in a course of study must not be left out. . . . . If you proclaim yourself a Christian Scientist the public will expect you to give them all that is involved in Christian Science or you will be a cheat for you will keep back part of the price.[2]

This apology for her position pleased Mrs. Eddy. She at once wrote her approval with permission to publish:

> The leading article in your Magazine was needed and will do good. It is only by laying bare the atrocities of animal magnetism and malicious mental malpractice that the human

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[1] Ursula N. Gestefeld, The Difference between Christian Science and the Science of Being (Chicago: The Exodus Publishing Co., 1899), p. 4. (Pamphlet.)

Joseph Adams, "Common Honesty," Chicago Christian Scientist, II (Oct., 1888), 97.

> race can be saved from a bondage that will so far exceed the history of the Israelites in Egypt as the power of sin exceeds the inertia of matter to cause sufferings.[1]

Her opponents were just as belligerent in their criticism. Mrs. Hopkins declared that the first two years she associated with Christian Scientists they were always talking about "the malicious mesmerizers" so that she could not enjoy their society.[2] Mr. Fillmore expressed a similar attitude:

> I am acquainted with Christian Scientists who give so much time to hunting up and locating what they call "impersonal error" that they have no room left for the All Good. I have experienced along that line just enough to find out, that such thinking creates what we would destroy and keeps alive, just as the pulpits do, the (d)evil's cause by free advertising. Thought is the vitalizing energy of the world; let us keep it sacred to the Good.[3]

And Mrs. Gestefeld, ablest writer of the opposition, gave the idea its most devastating criticism:

> A result of "Christian Science" commonly observed, is the tendency to place responsibility for illness or misfortune--illness especially--upon one's "malicious animal magnetism" instead of upon one's failure to live the life that accords with its foundation principles. . . .
>
> While "Christian Science" repudiates the evangelical devil, it has one of its own instead, and one far more powerful. "Malicious animal magnetism,"--the influence of mortal mind, intentionally or unintentionally exerted over others,--is the subtle devil of this denomination, seen in the mother's face, in the eyes of a formerly dear friend, and even in a little child, when a member is looking for the cause of his indisposition.[4]

Hence, while Unity has been classed with Christian Science because of their basic likeness in premise and similar aims, the Fillmores have strenuously sought to give their movement an independent rating. They have taken occasion repeatedly to point out other differences beyond those just mentioned.[1] Christian Science established a denomination; Unity maintains a school. Christian Science has sought to establish its own faith by tearing down the orthodox churches; Unity has always sought to carry out its work without demanding that its followers renounce their church membership. Christian Science has built an organization governed by a single individual; Unity has emphasized the freedom of the individual and the authority of the Spirit speaking Truth to and through the individual. As we shall note later, Unity has moved beyond the original movement in its concept of salvation and has suggested a technique for attaining it which is distinctive. Unity School of Christianity should not be called Christian Science.

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[1] Chicago Christian Scientist, II (Nov., 1888), 121

[2] See Christian Science, II (March, 1890), 229.

[3] Unity (discontinued), I (Sept., 1891), 3 (editorial). Unity School of Christianity has no record of the number of issues of this magazine.

[4] Ursula N. Gestefeld, The Difference between Christian Science and the Science of Being, p. 12.

Unity and New Thought

When the name "Christian Science" became recognized as the particular possession of Mrs. Eddy, her opponents had to select another designation for themselves; so, on May 17, 1892, the "International Divine Science Association" was organized. At the Chicago World's Fair, 1893, a meeting of the group was held under the name "The Columbian Congress of Christian Scientists." It was then that they released themselves entirely from the name "Christian Science." The third meeting was held in the Academy of Music, Kansas City, May, 1896. A. P. Barton, who for some time had written the Bible lessons for the Fillmore monthly, presided at the sessions, and both Mr. and Mrs. Fillmore appeared on the program. The president-elect, Mrs. C. L. Cramer, editor of Harmony, San Francisco, was a close personal friend who cooperated with the Fillmores for many years. The Kansas City Star spoke of the gathering as a meeting of the "anti-Eddy Divine Scientists" and reported one of the speakers as criticising Mrs. Eddy because she had set herself up as "pope."[1] This "Congress" emphasized the watch-word "Unity" which had just been taken as the title of the Kansas City magazine. The fourth meeting was held a year later in St. Louis; at that time the new president, W. H. Daniels, asserted: "This is not a Christian Science gathering, but an 'International Divine Science Association' meeting."[2] The group then claimed a membership of two million, exclusive of Christian Scientists.

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[1] See Unity, XV (Dec., 1901), 372 (editorial).

In 1897 the Fillmores made their first definite statement, which ultimately led to their official separation from all kindred movements. Speaking of their publication, they said:

> These columns are open to teachers and healers who advocate and practice Pure Mind Healing only. This does not mean magnetism, hypnotism, mesmerism, psychometry, palmistry, nor astrology. Not that we condemn any system, but these are of the intellect and we seek a higher power. . . . We find by experience that concentration is necessary to success and we wish to confine these pages to that specific doctrine, and Holy Ghost power, taught and demonstrated by Jesus Christ.[3]

The first part of this statement had the approval of all in the Divine Science group, but when they said that they wished to concentrate on the "specific doctrine and Holy Ghost power taught and demonstrated by Jesus Christ," the Fillmores were giving a theological turn to the movement which many of the others could not follow and, when persisted in, led to the Fillmores establishing their own standards.

Meanwhile, other names were being popularized by similarly minded groups in other sections of the country. It was some time before it became evident what title would be given to the movement in its entirety. One group used the name "Practical Idealism." In 1899, another group organized the "International Metaphysical League" at Hartford, Connecticut. Dissention hit the ranks of this group the following year. In 1903 practically the same group reorganized and took the name "New Thought Federation." This name probably originated with a Dr. Holcombe, who employed it as early as 1889 to designate the mental-science approach to health.[1] Health was the primary problem during this period. While prosperity was being mentioned in the late nineties, the prosperity treatment did not come for some time. The group in the Mid-west lined up with the "New Thought Federation." Unity of Kansas City was a regular member until late 1906. At the St. Louis convention, 1904, Mrs. Fillmore gave an address; Mr. Fillmore was elected to the directorate, and C. E. Prather, a member of Unity's staff, was made assistant secretary. This convention also adopted a constitution in which we find the following statement of purpose:

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[1] The Kansas City Star, May 12, 1896, p. 2.

[2] Unity, VIII (June, 1897), 447.

[3] "Explanation," Unity, VIII (May, 1897), 393.

> To promote the better and wider knowledge and appreciation of the unity of all life, and to assist in the manifestation of this unity by means of cooperation; to stimulate faith in, and study of, the higher nature of man in its relation and application to health, happiness and character; to secure to the individual his rightful liberty in the choice of therapeutic methods; to foster the New Thought movement in general; to publish such literature as may be found advisable; and to take an active part in matters pertaining to education along the lines proposed. In accomplishing these purposes, the Federation in no wise shall interfere with, infringe upon or be responsible for the teachings and interpretations of affiliating individuals or organizations.[2]

Unity magazine introduced a "New Thought Federation" department in 1905. At this time the Fillmores were busy erecting their first building which they announced as the "first exclusively New Thought structure in the country."

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[1] H. W. Dresser, A History of the New Thought Movement (New York: Thomas Y. Crowell Co., 1919), 153.

[2] "New Thought Constitution," Unity, XXI (Nov., 1904), 276.

But the Chicago convention of the year 1906 did not meet with their favor. When he returned from that meeting, Mr. Fillmore announced that the subject matter of the persons taking part was far removed from his understanding of New Thought. Having asked several to define the term, he decided that the name was being appropriated by many to advance new cults and so could no longer be used to express "Absolute Truth." This diversity of thinking threw him out of the ranks of the New Thoughters. His standard of faith permitted no compromise. Henceforth, he declared, his group would do their work under the standard of "Practical Christianity." This title was not new; in February, 1897 Mr. Fillmore had given a course of lessons using that phrase as his subject, and in 1903 the local Kansas City group had incorporated with the nomen "Unity Society of Practical Christianity." The decision was a hard one for them to make. They did not want to be considered critics of the New Thought leaders; yet so many lines of individual thinking had developed that they felt it was impossible to attain unity of expression:

> There is but one foundation upon which we can have a permanent federation, and that is the One Absolute Mind. From that Mind, statements of Truth can be formulated that will be accepted by all who are functioning in the top brain, where the super-consciousness has its seat of action. Those in whom the tide of life flows no higher than intellectual perception, will not rise to the consciousness of this Absolute, hence we cannot expect them to accept its basis of the origin of all things. Only those who think purely and act virtuously in all ways, conserving the vitalities of mind and body, can rise and stay in the top brain, hence we may not get together a very large convention in the beginning, but it will come, and be a permanent federation of all men who are truly seeking unselfishly to do the will of God.[1]

This appeared to be the end of Unity's attempt to correlate its thinking and program with other New Thought groups. The next year the Fillmores organized the "Unity Annual Assembly of Practical Christians" in Kansas City, but, apparently, there were not yet enough living in the "top brain" to continue it. From time to time note was made of some New Thought meeting, but there was no move in that direction; rather the emphasis was placed on their originality and independence. In 1915 Mr. Fillmore assured his readers that his organization was not a branch of New Thought or Christian Science, but they should be thought of as "Primitive Christians."

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[1] "About Practical Christianity," Unity, XXVI (Jan., 1907), 9 f.

> We understand and teach the Truth given by Jesus Christ in its wholeness. This means that we include in our doctrine the great plan of salvation for the race which Jesus inaugurated. New Thought ignores this and Christian Science attenuates its fundamental facts until they lose the force and power necessary to complete the salvation of the body.[1]

However, by this time Unity had become so important in the field of mental-cure that the "New Thought Alliance" felt the need of drawing them into the organization. When the "International New Thought Congress" met in Cincinnati in 1919, the leaders wired Unity concerning the conditions on which they would unite with them. The Fillmores replied that they could come into the Alliance only if the entire group would adopt the Jesus Christ standard, which they stated as follows:

> The universe is spiritual and we are spiritual beings. This is the Christ message to the twentieth century, and it is a message not so much of words as of works. To attain this, however, we must be clean, honest, and trustworthy, and uphold the Christ standard in all things. Let us build our house upon this rock and nothing can prevail against it. This is the vision and the mission of the Alliance.[2]

The Alliance adopted Unity's suggestion in toto and then, to show its appreciation, added to its executive board the names of Royal Fillmore and E. V. Ingraham of the Unity staff. Unite reciprocated by sending an invitation for the next year's Congress. The Kansas City meeting was a glorious love feast; not only Unity, but the "Divine Scientists" of Denver joined the Alliance. The following year the Congress was held in Denver. Here the Fillmores brought the idea of adding the name "Christian" to the official title of the Alliance, but action was postponed for one year. This, however, did not curb their enthusiasm for the Alliance. They reported to their constituency the peace and harmony of the meeting, saying that every branch of New Thought was represented on the program but that the doctrines they set forth did not conflict in the least.[1] Believing that "all Christian schools of metaphysics" were about to be united in one movement, they urged their own adherents to take membership in the "International New Thought Alliance."

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[1] Charles Fillmore, "Unity Is Primitive Christianity," Unity, XLII (May, 1915), 339.

[2] "Unity and the International New Thought Alliance," Unity, LI (Nov., 1919), 471.

But this second marriage did not last as long as the first. On March 7, 1922, at a called meeting of the directors and teachers of Unity, it was unanimously voted to resign immediately from the Alliance. Aware that this decision and the good faith of Unity would be questioned Mr. Fillmore wrote a long defense of their action.[2] He said that Unity had faithfully tried to cooperate toward the establishment of a permanent Jesus Christ standard which would be for the good of the race. But the other New Thought groups had insisted upon putting their own interpretation on the Jesus Christ standard rather than accepting the ideals as they had been working them out. Unity had majored in developing one particular line of teaching, and this was either denied or neglected by others. Unity taught that eternal life is to be won here and now by the process of body refinement. Body refinement can be achieved by mental realization of oneness with the Absolute plus the "renunciation of such sense habits as the lust for meat, tobacco, sex, coarse dances and all pleasures that exalt sense above the soul."[1] Thus man can overcome death. Most New Thought groups, however, taught that death was an entrance to a higher life. This difference of thinking would not have caused the break, at least not so quickly, had not two practical difficulties arisen: An open platform had been set up between all New Thought Centers and field lecturers from other groups appeared from time to time in the various Unity Centers. When they presented ideas at variance with Unity's basic thought-pattern, the Center leaders were much grieved. A stream of letters had come to Unity headquarters in protest. The other practical difficulty, which was perhaps the crux of the whole matter, was that the officers of the Alliance were trying to give it a directive standing among the various groups. Mr. Fillmore thought of the Alliance as a loose federation of schools; the officers were trying to establish at least one official school for all members of the group. This point is so important that I quote him:

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[1] Unity, LIII (Oct., 1921), 377.

[2] Charles Fillmore, "Why Unity Withdrew from the I. N. T. A.," Unity, LVI (July, 1922), 49-53.

> The I. N. T. A. directors were doubtless not aware of it, but they were making the Alliance another school of New Thought people, instead of a federation of the schools that already exist. We were continually urged by the I. N. T. A. to cooperate in building up their school, which was working along lines parallel with Unity, yet so different in many respects that we did not harmonize with them. We were asked to become members of a faculty to establish an I. N. T. A. normal school, when we were already part of the faculty of Unity school, established for the same purpose years before the I. N. T. A. came into existence. . . . . Mere protests

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[1] *Ibid*., p. 49.

> that the I. N. T. A. is not a school do not count in the face of the facts in the case. In a circular letter from President Edgerton, sent out about the middle of February, 1922, to the Board of Councilors, he asked for suggestions about revising the field workers' text-book. Also for the elaboration and extension of the normal school into an actual training school, to be held for several weeks each year.[1]

This letter had precipitated the action of Unity. Unity felt that her position and growth were at stake. She expressed appreciation for the benefits derived from association with the others and withdrew. Henceforth, Unity was to travel alone.

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[1] _Ibid_., pp. 51 f.

CHAPTER II

UNITY'S PERIOD OF STRUGGLE

The Early Years

When Mrs. Fillmore, cured of her consumption by Christian Science, decided to share her experience with her ailing friends, she had no conception of what was finally to emerge from that experience as it has taken form through the years. To-day the "Winged-Globe," symbol of Unity, is known around the world.[1] The beginning was extremely simple. Mr. Fillmore, not yet fully won to Christian Science, continued to extricate himself from his real estate tumble; in fact, after he began work with Mrs. Fillmore, he continued in that business until 1900. However, the two united in 1889 to publish a little magazine, Modern Thought. The first issue of this little sixteen-page paper was one thousand copies. About four pages were given to advertisements of Christian Science healers and the large list of occult literature then flooding the community. During that first year they carried one secular advertisement--that of a painless dentist, who had his office in the same building.[1] Mrs. Fillmore was enthusiastically active in trying to perfect a Christian Science organization in Kansas City. She immediately called for a room large enough to seat two hundred, which might be used as a meeting place. Such a room was found in the Deardorf Building, Eleventh and Main Streets, and to this the Fillmores moved the office of Modern Thought from the Journal Building where they had started. In September, 1889, Mrs. Fillmore invited those who would to join them there in meetings twice each week, stating:

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[1] Mr. Fillmore found the "Winged-Globe" in F. B. Dowd, The Temple of the Rosycross (Chicago: F. B. Dowd Publishing Co., 1897). Mr. Dowd said it was the symbol of a "perfected soul." Modern Thought, I (Nov., 1889), 11. Mr. Fillmore now gives the following explanation of its symbolism: "The winged globe or sun disk, as a religious symbol, had its earliest use in Egypt, but it is found in various forms in the religions of other races. It represents the relation existing between Spirit, soul and body. Soul gives wings to the body. Spirit is the enveloping principle, like the atmosphere in which both soul and body exist, and from which they draw their original inspiration.

"The winged globe is also a symbol of the earth and its soul. The earth has soul, as have its products of every description. All exist in the luminiferous ether, the anima mundi, the divine mother. When the people of the earth lift up their thoughts to God, the Animus Dei or directive Spirit, then the planet takes wings into a higher radiation of universal life--the mortal puts on immortality.

"As man develops spiritual consciousness, he attains the realization of the soul as the wings of the body. Back of the soul is Spirit. It quickens and energizes the soul, that is, it gives the soul wings. Artists paint their angels with wings, representing in this way their freedom from physical fetters. But the soul does not have wings like a bird. The life activity of the soul is quickened by Spirit until it rises above the thoughts of matter and floats free in the ether or fourth dimension which Jesus called the kingdom of the heavens.

"Follow the teachings of Unity and you will realize for yourself that you are the winged globe." Charles Fillmore, "The Winged-Globe," Unity, LXXXIV (June, 1936), 66 f.

> A few earnest men and women have undertaken to establish here a center from which to radiate thoughts having for their basis the love principle as taught by Christ, and they earnestly ask for the cooperation of all seekers after Truth, regardless of sect or creed.[2]

The services took the form of the Methodist testimony meetings of that time; only the testimonies were of healing. An added feature was group-meditation upon some selected thought for a considerable period of silence. In 1890 a few from this original group began to gather each evening at nine o'clock to pray for those in "trouble, sickness or poverty." This was suggested as a way of helping those who were loyal in their search for Truth, but found themselves so "dominated by the surrounding error" that they needed a helping hand to overcome their sins, ills, and troubles. Absent healing had already been pronounced a success by leaders in the Mental-Cure movement. Any one might unite with this group regardless of where he lived if he would agree to sit in the silence fifteen minutes each evening, meditating upon a pre-announced thought. People having needs were encouraged to write to Modern Thought and were given to understand that there would be no fees but, as each felt helped, he might advance the work by a love offering. The first thoughts held were quite simple: "Holy Spirit, thou hast glorified me." "Love and Wisdom--Jesus Christ." These are good examples. This group was soon named "Society of Silent Help." Their attention was already turned to the area round about; and they suggested that, wherever two or three in a community had come into an understanding of the Truth, these form a similar society and unite with the one in Kansas City. The aim was to realize the presence of God so intensely that all error of mind and body, at least in those practicing it, would be swept away. Thus from the beginning, two methods of dealing with problems were set up: first, that of personal ministration, and, second, that of collective absentee treatment. Both have been continued by Unity. The Fillmores personally carried on both types until 1908, when Mr. Fillmore withdrew from personal healing to give all his time to Silent Unity. Most Unity Centers carry healers; the local Kansas City society now has twelve.

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[1] Modern Thought felt that some explanation was necessary. It announced that, while it did not feature miscellaneous advertising, this one came under the "category of human needs." It suggested, also, that the dentist's rooms were adjoining those of the Christian Science Association, making it especially convenient for the ones attending their meetings. Modern Thought, I (Nov., 1889), 12.

[2] Modern Thought, I (Oct., 1889), 8.

The name of the other type of service was changed in 1891 to the "Society of Silent Unity." Within one year Silent Unity was receiving daily from ten to twenty requests for aid; these have so increased through the years that Silent Unity to-day is not only the basic healing agency of Unity School but is the primary channel through which money comes for the extension of her physical equipment. This group answers all requests for aid of every sort--physical, financial, mental, social, religious. The department at first made no attempt to return a personal answer to each request. Each inquirer received a number and then he looked in the next issue of the magazine to see the thought that was being held for him at headquarters. With the passing years a master-organization had been perfected,and all correspondents now receive personal attention. This does not mean, however, that each disease is carefully diagnosed and given specialized treatment. Although Unity School has a textbook, Divine Remedies, which suggests the physical or secondary causes of many diseases, that is not important in the cure. Patients are encouraged to tell about their troubles only so that they can free their minds of the error connected with it. As we shall explain later, Unity thinks that the same prayer will work in healing any disease. In fact, as early as 1911, Mrs. Fillmore declared that they had found that the best results were obtained when they treated patients collectively.[1]

Silent Unity has made a phenomenal growth through the years. Published figures are as follows: 1902, Silent Unity had ten thousand registered members who held the evening silence. By 1913 this number had increased to twenty-six thousand. In 1910 they claimed to be treating six thousand persons weekly. In 1928, their banner year, Silent Unity handled 600,007 letters and 16,717 telegrams. During the depression years there was a considerable decrease. Mrs. Clara May Rowland, now head of the department, explains that this was due to the fact that people did not have the money for a love offering.[1] When the number of requests declined Silent Unity wrote to many of the patients suggesting that they continue writing for help, assuring them that their prayers would be acceptable until they were in position to continue their love offerings. Many, however, refused to accept such service. To-day Silent Unity workers number one hundred and four. Many of these have gone through training lasting from two to three years. Emphasis is placed on quick service. All letters are handled by the second day after they are received; telegrams are answered at once. Two Silent Unity meetings are held each day in the chapel to pray collectively for those who have asked for aid. Each writer also "holds the thought" which he is sending to the one who has made a request. One person is kept on duty in the prayer-room night and day so that prayer is continuous in Silent Unity.

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[1] Unity, XXV (Oct., 1911), 357.

Silent Unity is now receiving about ten thousand letters each week. These are classified by the office in five groups: health, prosperity, spiritual illumination, religious interpretation, and family troubles or human relations. For many years nearly all requests were requests for prayers for health; then prosperity became the most usual subject of petition. Letters asking for prayers for health and for help in solving family difficulties are now at the head of the list. In each of its replies Silent Unity sends three things--a prayer to be held for the difficulty, a statement as to the meaning of the teachings of Unity, and instructions as to how each can cooperate with Unity in helping themselves. These instructions close with a section called "Compensation," which will be discussed later.

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[1] Information concerning depression effects came from Clara May Rowland, personal interview.

The year following the organization of Silent Unity was largely consumed by the arguments over the nature of their teachings as related to the use of the term "Christian Science." That story has been told. In 1892 Modern Thought, now Thought, was moved to larger quarters in the Hall Building, Ninth and Walnut Streets, Kansas City. A small composing room was set up, but the forms were sent out for printing. By late 1892 Mr. Fillmore, who until this time had hesitated to try personal healing, felt that he was able to demonstrate change in his own physical condition. He then united with Mrs. Fillmore in the advertisement: "Charles and Myrtle Fillmore, Teachers and Healers." Both wrote prolifically for their magazine; he used the pen-name "Leo Virgo," and Mrs. Fillmore signed her articles with her initial "M." The home and the three growing children were cared for by Mary (Stone) Fillmore, Charles' mother, who had arrived to make her home with the family shortly after they settled in Kansas City. She, a large, assertive type, so possessed the home life that Myrtle was able to do little there although she was a home-loving women. This partially explains why Myrtle Fillmore quite early developed a children's department in their magazine under the name "Wee Wisdom." She decided in 1893 to make this department into a separate magazine, but in 1895 it was returned to the original magazine. However, in 1898, Wee Wisdom was given a second chance. It is now one of Unity's most popular magazines with a range of influence far beyond those interested in Unity's religious teachings.

When Modern Thought was first issued it carried display advertisements for healers and teachers. These gradually increased in both size and numbers so as to crowd out many other things. In 1894 the editor announced a new policy; henceforth he would publish only a healer's directory, giving name and address. He declared that while their real message was a "renewing of the mind through righteousness," so much emphasis was being put on healings that it resembled "patent medicine methods."[1] The columns of the magazine were at that time closed to all save those who practiced "Pure Mind Healing" only. The cost of placing one's name in the directory was two dollars, which could be paid only by getting four new subscribers to the paper. The "Unity Book Company," the name under which the Fillmores had been transacting business since 1891, was re-organized as the "Unity Tract Society" in May, 1897. This was in line with Mr. Fillmore's general thinking as expressed in his comment on healing methods:

> We did it that our publishing department might be relieved of the appearance of a commercial venture. The dollar tag has been so persistently hung on this movement in its various departments that it has become known to the public at large as a new system of therapeutics, with the usual financial appendix, instead of a religion and its unselfish dispensation. . . . . This is not a business but a ministry.[2]

This first period was clearly the mental health period. Although they spoke of prosperity in 1890, the Fillmores placed no emphasis upon it but followed the trend of all similar groups of the day until almost the turn of the century. Mr. Fillmore's first such article, "Overcoming the Poverty Idea," appeared in 1898.[3] His most publicised article favoring Vegetarianism, "Flesh Eating, Metaphysically Considered," first was issued in 1896.

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[1] Thought, VI (June, 1894), 130 (editorial).

[2] Unity, VIII (May, 1897), 383 (editorial).

[3] Unity, XI (Aug., 1898), 57 ff.

Unity Organizes

Unity Society of Practical Christianity

In 1898 the Fillmores moved their growing organization from the Hall Building to a brick cottage, 1315 McGee Street, where it remained for the next seven years. The records indicate that these were the group's happiest years. By securing a small printing press they became equipped to complete all their work; their staff increased until there were ten congenial spirits on it, among whom was the irrepressible Jennie H. Croft, who was a driving force in the movement for more than thirty years. By 1900 the circulation of the magazine had increased beyond eight thousand, and all were kept busy. One of their number prepared luncheon for the group each day, a vegetarian meal, and thus was started what was later to blossom out as Unity Vegetarian Inn.

Interest increased, and subscriptions poured in until it became apparent that these quarters would not long be sufficient to meet the demands of the magazine. The local group also needed larger quarters for their Sunday services. Therefore, the first financial campaign of Unity was launched. In July, 1903 "The Unity Society of Practical Christianity" was incorporated as a holding corporation with a board of directors numbering twelve, of which W. G. Haseltine was president. The society was organized for "scientific and educational purposes viz., the study and demonstration of Universal Law."[1] It was given power to fix qualifications and conditions of membership and to purchase and hold any and all kinds of property for its exclusive use and benefit. One of the by-laws gave it the right to license properly qualified persons "to perform all the privileges of a minister of the gospel," and to grant a diploma to those qualified for special lines of service. Appeal was made in the magazine for contributions. The first month fifty-five dollars was reported. By September, 1904 this had increased to six hundred twenty-one dollars and eighty-two cents.

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[1] The Unity Society of Practical Christianity, p. 5. (Pamphlet.)

Prosperity Treatments

Unity's "Prosperity Thought" and treatments were conceived in the midst of its first financial campaign. For some years Unity had carried two meditations, a "Noon-Thought" and a "Class-Thought" for the evening silence. In April, 1904 the "Prosperity Thought" replaced the "Noon-Thought." Mr. Fillmore made a two-page explanation of the change, the substance of which can best be expressed in his words: "It is our right to be prosperous."[1] In July he continued the education of his readers by informing them that poverty, like sickness, was a disease and should be treated in the same fashion. He also announced that they had begun to treat delinquent subscribers for prosperity with very gratifying results. This statement aroused numerous criticisms and with them the suggestion that they should apply the medicine to themselves so that they would not have to make appeals for building funds. Mr. Fillmore's explanation is important to an understanding of their position:

> There is quite a lot of misconception and incredulity about the prosperity part of our work, because people do not understand it. . . . . The foundation of it all and the medium through which it is accomplished is the Universal Mind. This is all present and open to all who will take advantage of its potentialities. Whatever man wants he can have by voicing his desire in the right way into the Universal Mind. It is pregnant with infinite possibilities, under certain laws.
>
> One of these laws of mind is thought radiation, from center to circumference. Each individual has a mind center,

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[1] Charles Fillmore, "Explanation of Prosperity Thought," Unity, XX (April, 1904), 225.

> which radiates its ideas to the body and immediate environment. So an aggregation of individuals can establish a thought center, from which may be radiated ideas of a higher potency than the average surrounding thoughts, if all agree upon certain ideas and mentally concentrate to that end. You see it is a mere matter of unifying our thoughts and raising them to a high rate of radiation.
>
> We form the center of a group, and those who have faith in our power and who are cooperating with us in thought, are the working circumference. We declare the idea, and radiate it forth; they catch it mentally and execute it in their affairs. . . . .
>
> As a Health Center, we radiate certain ideas about health, and people who put their minds in right relation are healed daily all over the country.
>
> As a Prosperity Center, we radiate certain ideas about prosperity, and those who believe in the power, open their minds and catch thoughts that help them to become more prosperous.
>
> Those ignorant of the process jump to the conclusion that if we know the law of prosperity so well we should take advantage of it ourselves and become millionaires. The fact is we deal with the originating ideas only; you who work in the world's affairs carry it out. A parallel is that of the inventor, who seldom gets the financial profit out of his ideas,--the promoter and the dealer in the manufactured article make the money.
>
> We do not drive a hard bargain with you and demand that you shall pay us in advance a stated sum for our health or prosperity radiations, but merely ask you to return to us a tithe of the good that comes to you. A just man or woman will do this without compulsion, and we find that our radiations do not reach the unjust and miserly.[1]

During the latter part of 1904 and early 1905, while the prosperity discussion was in progress little was said about the new headquarters' fund started the year before. But the leaders had been searching and had found a suitable site at 913-915 Tracy Street, about twelve blocks from the business center of the city. They now announced their purchase and asked for donations to the amount of a hundred thousand dollars with which they planned to erect a publishing plant, a sanitarium, and a healing temple, all in one. Every subscriber of Unity was asked to send a gift and with it a blessing which might be placed in the cornerstone of the new building.

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[1] Charles Fillmore, "About Prosperity Treatments," Unity, XXI (Dec., 1904), 366 f.

The "Red Leaf" Controversy

Work on their new building was scarcely under way when the Fillmores precipitated the most prolonged and pronounced criticism of their careers. This was the controversy over the use of the "Red Leaf." The "Healing" and "Prosperity" thoughts of Unity, October, 1905, came forth on a page bright red in color. The following explanation accompanied it:

> This leaf has been spiritually treated by the Unity Society members in Kansas City. It is charged with healing-thought power and will connect all who use it with the Jesus Christ consciousness.
>
> Hold it in your hands while repeating over and over the words of Truth and you will feel the Power of the Holy Spirit and the promise of Jesus Christ will be fulfilled in you according to your faith.[1]

The negative response to this was much greater than to the "Prosperity Thought." Month after month Mr. Fillmore defended their action. His editorials are a revelation of the character of his thinking. I quote from a number of them:

> We respect the conservative element, but we are not to be hampered by what others think. We are guided by the Spirit in Man.
>
> I would ask you who are objecting to this Red Leaf as a help to concentration, did Jesus lay hands on the sick and heal them in many instances; did he put clay on the blind man's eyes; did he say, "These signs shall follow them that believe. . . . and they shall lay hands on the sick and they shall recover?" Did Paul bless the handkerchiefs that healed, and did the sick recover from the shadow of Peter? This is the Holy Ghost power--another degree of manifestation beyond that of Spiritual perception, yet under the same law. . . .
>
> There is a vast difference between laying on of hands with prayer, and laying on of hands without prayer. One is spiritual healing, while the other is merely magic. Those in the understanding of the law through which mind manifests know why this is so. The hand is a conductor of the current which the I AM generates in the mind. If the I AM is fixed on God, a direct connection is made with the One Life, while if attention is on the hand, and human magnetism the highest concept, there is but a very limited life flow. . . .
>
> This Red Sheet has been present at the Silent Unity meetings, both open and closed sessions, for the last fifteen days, and carries not only the statement of Truth, but also a great substance radiation, that connects it with our Center

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[1] Unity, XXIII (Oct., 1905), insert.

and through us with Divine Mind.[1]

The Red Leaf is not to be used as a mustard plaster or a magnetic belt, by those who are in the understanding of the Truth, but as an aid to concentration. Hold it in your hands and slowly read the words over, then close your eyes and repeat them mentally. Do this until your mind is saturated with the thought. Then meditate upon its meaning, and let it sink deep into your consciousness. This is the right use of the Red Leaf.

But we would not be truthful if we did not plainly tell you that the Red Leaf is charged with a spiritual, mental, physical potency not common to the outer world, and does put those who use it into a certain unity with higher realms of consciousness, according to their faith. If it is used as a physical aid, by applying it to the ailing parts, it increases the vital flow and allays pain; applied mentally, it helps to gather the scattered thoughts. . . . . This is not human magnetism, but a life current direct from the Fountain Head. The difference between animal magnetism and this spiritual force is difficult to explain, because of the lack of understanding of the relations which the various planes of consciousness bear to one another. The open door to the Great Life Fountain is the Lord Jesus, whose disciples we are, and whose power we invoke.[2]

The question is asked by many why they get so much stronger realization of spiritual power when holding the thought with the Red Leaf in their hands. The polarity of all forms is accepted as a scientific fact, and in this is involved the potency of the Red Leaf. Man has his positive and negative poles--the mind being the positive and the body the negative. All thoughts and states of consciousness have this "yes" and "no," or positive and negative points of action. Health is harmony and balance between the "yes" and "no" of consciousness. Any thought habit that continually throws the positive and affirmative to certain brain centers, and depletes other centers, must finally result in congestion of vital force, nerve fluid, blood. This produces nearly all the ills that flesh is heir to. The remedy is mental and physical poise and equilibrium.

How shall we again balance our forces so that every function shall receive its proper supply of vitality? Through right thought. Equalize your thinking, and you will force the blood into its proper channels.

You need help to do this. That is the office of the Red Leaf. When you take it in your hands, your thought is throbbing in your head, and you cannot "let go." But as you hold the leaf, and quietly repeat the words, your attention is directed to the paper, and your thought follows, and the depleted negative of consciousness is raised to a degree of the

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[1] Charles Fillmore, "The Red Leaf," Unity, XXIII (Dec., 1905), 366 f.

[2] Charles Fillmore, "How to Use the Red Leaf," Unity, XXIV (Jan., 1906), 31.

> positive.[1]
>
> No claim is made that there is any healing virtue in the Red Leaf--some mind must be charged with the healing thought before it is concentrated upon this visible expression. Those who try to use it as a mustard plaster will miss the mark of true healing. But with mental cooperation it can be applied to the nerve centers in the body and help the Spirit in its word of peace. The mind and the body often get separated, and treatments are like empty repetitions of parrot-like words. This is caused by a rate of mind vibration so high that the body does not sense it. The mental vibrations pass through the physical as a very high voltage of electricity, which meets with no resistance and is not felt. Here the Red Leaf forms a center of union between these separated egos, and the mind is again restored to its lawful dominion.
>
> To use the Red Leaf in this month's Unity: Place it on the nerve center nearest the affected part and mentally affirm, "Spirit--Mind Illumines and Heals." If it is a headache, place the sheet on the forehead. If stomach ache, place it on the pit of the stomach, etc. Always remember that the object of this process is to concentrate Spiritual thoughts in the mind that moves the body, to the end that they may be transformed by the Spirit. With this understanding, we assure you no spiritual deterioration will occur through use of the Red Leaf.[1]

The Red Leaf was soon widely publicised. In July, 1906, one E. B. Lyman wrote an inquiry to The New York Times about this "Christian Science in a plaster shape." His comments suggest the interpretation given to it by the unbelieving public:

> You may pay a dollar for a year of Unity, published in Kansas City, Mo., and receive as an insert in each month's number the wonderful Red Leaf. Have you a toothache, a cancerous growth. . . . anything that can be classed as an ill of the flesh? Merely apply the Red Leaf to or near the affected organ and, presto, you are healed. There are no expensive books to buy, no "readers" to give absent treatment to your money. Just a little Red Leaf and you. . . . Perhaps your health is good, but your financial status is not what it ought to be, from your unselfish point of view. . . . Simply apply the little Red Leaf to pocketbook or business letter head, or sleep with it under your pillow, and you will experience a turn in the tide of your affairs and you will get a prompt harvest of the "long greens." Or perhaps you are wealthy and well, but are not contented with your psychological make-up. Apply the Red Leaf as directed and

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[1] Charles Fillmore, "Questions about the Red Leaf," Unity, XXIV (April, 1906), 239.

[2] Charles Fillmore, "Right Use of the Red Leaf," Unity, XXIV (May, 1906), 335 f.

get confidence, trust and courage.[1]

The editor of Unity, upon receiving this statement, declared that he himself could not have written a better summary of the virtues of the Red Leaf, reporting that many serious letters of inquiry had come because of the free advertising they had thus received. The discussion continued into 1908. Unity offered to send the Red Leaf under separate cover to any of its readers who desired more than one, saying: "In this way we expect to add increased power to the leaves, as they will be especially prepared for each applicant."[2] The June, 1907 Leaf was of pink colored paper. The editor gave two reasons for this change: first, the weather was too warm for red; and, second, the dominant word in the thought for the month was "Love" and its radiation is pink. "When you see a pink radiation in the silence you may know that the most active thought in your consciousness is love."[3] Afterwards other colors were used to correspond with the thoughts expressed; as late as 1934 Unity was experimenting with colors as symbols or manifestations of particular thoughts.

The Financial Struggle

Contributions and Bonds

While the Red Leaf discussion was progressing, the first Unity structure was slowly taking form. The estimated cost was twenty thousand dollars, about six thousand of which went for the site. Because the money was slow in being realized the trustees of Unity Society of Practical Christianity decided to offer twelve thousand dollars in bonds to its adherents. The appeal for funds was constant in Unity magazine, and the cornerstone dedication was postponed that people might have additional opportunity to place their blessings on it. A critic wrote Mr. Fillmore that this was just a scheme to get people to contribute. Mr. Fillmore was equally frank in his reply:

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[1] E. B. Lyman, The New York Times, July 15, 1906, quoted in Unity, XXV (Aug., 1906), 126.

[2] Unity, XXV (Oct., 1906), 313.

[3] Unity, XXVI (June, 1907), 407.

> Well, what if we are? Is it not a good proposition? Whoever contributes gets a place in the cornerstone of the first exclusively New Thought structure in the country. It identifies you with the most powerful spiritual center on this planet, and you are constantly in touch with higher planes of consciousness through us.
>
> We make this possible through our eternal spiritual vigilance. Night and day, mental and spiritual forces are being generated and sent forth into the race mind from this center, and those who identify themselves with us are enveloped in a great life-giving aura that perpetually imparts health, protection and prosperity.[1]

Perhaps it was the very audacity of his claims that attracted for he insisted that, while many thought it was a little thing to get their names in the cornerstone, the time would soon come when they would class it as a privilege and honor equal to the "signing of the Declaration of Independence."

Unity's first building was dedicated August, 1906, as a "Church, a School and a Health Dispensary."[2] At that time love offerings totalling six thousand dollars had been contributed, and the Society was in debt for the rest. The years immediately following were largely given over to schemes for lifting this debt. Hardly an issue of the magazine is published without some appeal; most of the means used by organizations of that day to attract money were employed. Announcement was made that Silent Unity was giving prosperity treatments to all who had already made contributions, and they were being especially prospered for their outlay. Souvenir postcards, views inside and outside of the building, were offered with the assurance that whoever bought them would know that his mite was "being invested in the safest bank on earth." The Women's Auxiliary, organized for some time, contributed in the usual manner of such church organizations--giving bazaars, suppers and lectures. Unity Guild for young people was organized, January, 1907, and in two years it was able to contribute three hundred ninety-four dollars to the fund. The Unity emblem, the "Winged-Globe," made into a pin, was offered at one dollar to those who desired the article, and a souvenir "China Plate, with photograph of the building," was sold to aid in liquidating the debt.

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[1] "Questions and Answers," Unity, XXIV (May, 1906), 296.

[2] Unity, XXV (Sept., 1906), 201.

The climax of the campaign was reached in the "Prosperity Dollar Demonstration." In November, 1908 the trustees of Unity Society announced that they would mail a new paper dollar, blessed like the Red Leaf, to any who would agree to use it as a nucleus about which to gather prosperity thoughts. This was to be a demonstration that God is the prosperity of his people. Every applicant must agree to "hold the Prosperity Thought" attached to the dollar every day until December 20 and then return the dollar to Unity Society with any increase which had been manifested in his affairs as a result of the treatment. Two thousand one hundred eighty-one new bills were mailed, and when the returns came the amount was four thousand eight hundred forty-eight dollars. Since the total expense was only one hundred seventy-three dollars, the Society realized almost two thousand five hundred dollars toward its debt, and the demonstration was pronounced a success.

Meanwhile, money for the care of the new building had to be raised, and the expenses of the Society incident to its Sunday program had to be met. These were estimated at approximately eighteen dollars per week, which was to come from the regular Sunday offerings. Added to this was a love offering for the speaker of the day. The love offerings generally ran much more than the former, and the trustees had great difficulty in securing from the members and their visiting friends funds sufficient to meet the need. Each month they published a report. For many weeks during 1908-1909 the weekly offerings for current expenses averaged less than five dollars. Therefore, money sent from friends away from Kansas City, who thought they were contributing to the lifting of the debt, had to be used for local expenses. This did not seem right to the leaders; so the editor of Weekly Unity, a little paper but recently started by the local group for their own enlightenment, commented:

> Put the nickel, dime, quarter, dollar into the envelope, and if necessary do without some little luxury that means practically nothing to you, a drink of soda water, a cigar, a little candy, chewing gum or thoughtless expense.[1]

One wonders what had happened to their prosperity demonstrations! Only two thousand had sent love offerings and got their names in the cornerstone of the building, yet at this time there were six thousand subscribers to Unity. These were now asked to send a Christmas gift of one dollar each for the building fund. Finally, in April, 1909, "Unity Correspondence School" was opened, and lessons began to go out to students on the love offering basis. Unity Society announced the liquidation of the debt in July, 1911.

Prosperity Banks

Before the building was paid for it was outgrown by the expanding work of Unity. During this time there had been two organizations: Unity Society of Practical Christianity, set up in 1903 as a holding corporation; and Unity Tract Society, personal property of the Fillmores, publishers of Unity and Wee Wisdom. All business was handled by the latter company, and they in turn made a love offering of six hundred dollars annually to the local society for the use of the building. In 1909 the next lot was purchased by the Unity Tract Society and appeal was made for at least fifty thousand dollars to erect a plant sufficient to meet the growing needs of the business. By January, 1910 the correspondence school had enrolled eight hundred, and all these were regularly contributing love offerings. The leaders then received another of their inspirations, and the "Prosperity Bank" sprang into existence as a supplement to the "Prosperity Blessing." Certainly the adherents of Unity wanted its help in achieving prosperity and also wished their friends to enjoy the same great privilege! The "Prosperity Bank" was originated as a technique for making such a purpose effective. Those desiring special prosperity treatments were asked to write for a bank. They thus pledged themselves to the use of Unity's "Prosperity Thought" as directed for a period of ten weeks. The user placed a ten cent coin in the bank each week as a reminder and earnest of the prosperity which was rightly his. Silent Unity agreed to give one month's treatment to each user as its part of the demonstration. After ten weeks the user could forward one dollar to headquarters with the name of some friend to whom he desired one of Unity's magazines sent for the next year. No statistics are available to show how rapidly the idea took hold, but in 1923 Unity School announced that they were mailing an average of eight thousand banks each month. The "Prosperity Bank" has been an integral part of Unity's subscription system since 1910 and to-day is particularly pushed in the magazine Good Business. The following advertisement suggests the type of appeal made to their constituents:

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[1] "A Little Plain Talk," Weekly Unity, I (Sept. 4, 1909), 1.

> Why Use Unity Prosperity Bank?
>
> Because it gives you a working knowledge of mind and soul action in contracting the dynamic things of Spirit.
>
> Because it trains you to look back of appearances for all that you can possibly need or want.
>
> Because it teaches you how to create what you need from the formless substance of the invisible realm of God.
>
> Because it relieves your mind of all care, uncertainty and fear regarding money matters.
>
> Because its use makes you strictly honest, just, free, generous and forgiving in all monetary dealings.
>
> Because it helps to take your attention from petty, sordid considerations of making ends meet, of rainy days, of hoarding and scrimping.
>
> Because it leaves you free to put the best of yourself into your work, knowing that God brings the increase.
>
> Because it puts you in touch with Silent Unity, which holds you in prayerful meditation for success.
>
> Because and this is the most important because--it makes you know yourself as an heir of God; and as a co-worker with him in bringing forth into visible expression his perfect universe. This is your prerogative. Now use it![1]

The plan of to-day calls for a drill of seven weeks with three dollars saved, thus doing three times as much for the cause as when the "Prosperity Banks" were first started.

"Silent-70"

Unity School of Christianity also has its missionary system, organized in June, 1910. As Jesus chose seventy and sent them out into the towns and villages round about, so Unity sends out its "Silent-70," except that the seventy have become a whole army. When the first call was made for a group to distribute free literature, many more than seventy responded; so they were enrolled in groups of that number, each group being designated by a letter. By July, 1912, groups to the letter "R" had been set up. The director of the department, Miss Kate F. Robertson, reports that "Silent-70" has enrolled about six thousand since the department began.[1] Desire to spread the gospel of Unity is the only preparation necessary to join the group. The literature is spread primarily through institutions--orphan, penal, soldiers' and sailors' homes, hospitals, county poor farms, and any other that will accept the service. For example, the American Red Cross, New York, receives one hundred fifty Wee Wisdoms monthly. Libraries, domestic and foreign, are also supplied from this department. At the present time there are approximately twelve hundred on Unity's mailing list. The literature thus sent is mostly of two sorts, recent issues of their several magazines and pamphlets. During 1938 "Silent-70" mailed 393,455 separate pieces of literature. Recent issues of the magazines were distributed in the following proportion: Weekly Unity, 7,000; Daily Word, 2,500; Unity, 1,600; Good Business, 1,500; Wee Wisdom, 1,600; Progress, 1,300. This was a monthly distribution. There are also 24,788 annual subscriptions of current magazines now charged to the account of "Silent-70." The literature is sent wherever there is a member of the group who will assume responsibility for its distribution.

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[1] *Unity*, LVIII (May, 1923), 38.

The department specializes in prison propaganda. Since 1922 it has given 10,000 copies of Lessons in Truth with an annual subscription to one or more magazines to prisoners and is now corresponding with some two thousand inmates of prisons. The local organization at Kansas City also visits the nearby federal and state prisons at Leavenworth and Lansings, Kansas once each month, carrying an appropriate program. The department advertises that it does no "welfare work" for discharged prisoners. Another work of which "Silent-70" is quite proud is the free distribution of literature in Braille. Two books, Lessons in Truth and Finding the Christ, both written by H. Emilie Cady, and two magazines, Unity Daily Word and Wee Wisdom, are now available to any competent to use them. In 1938 two thousand and forty monthly copies of the former magazine were distributed. The money for this comes from the registered members of "Silent-70" who contribute love offerings and from others they can interest in this kind of work. Special appeal is now made for contributions to the "Prison Fund" and to the Braille side of the work.

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[1] Statement by Kate F. Robertson, personal interview.

Some idea of the rate of growth of the Unity movement in the early nineteen hundreds can be gained from statistics published in 1910.[1] They then reported more than three hundred members of the local Kansas City Society with an average Sunday school attendance for the year of one hundred fourteen. Fifteen hundred were registered in the Correspondence School; twenty thousand were members of Silent Unity, and the business of Unity Tract Society required forty full-time workers. Unity Vegetarian Inn was now ministering not only to the workers but to all who desired such service. A special vegetarian number of Unity was issued, February, 1911; and shortly the Unity Pure Food Company, a vegetarian "depot or store," was established so that people might buy proper foods to take the place of meat. In 1906 Mr. Fillmore had tried to give a practical turn to this side of the movement by organizing a "New Thought Diet" department in Unity, which he expected to grow into a magazine, but the idea did not materialize. During this period Unity Inn was run on the basis of love offerings--"eat what you like and pay what you please." In February, 1911 Unity announced that the love offerings for this service had netted above expenses two thousand dollars in the previous eight months.

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[1] See Weekly Unity, II (Nov. 24, 1910), 8.

CHAPTER III

UNITY'S GOLDEN ERA

Incorporation of Unity School of Christianity

Praise Good, from whom all blessings flow;
Praise Wealth, which helps us here below;
Praise Truth, the highest virtue known;
Praise Health, which every one may own.[1]

The years 1914 to 1928 are Unity's golden era. In them the long years of poverty, anxiety, and toil--and much such seed had been sown--bore abundant fruit. The first year of this era was marked by two important events: the incorporation of Unity School of Christianity, and the beginning of a building program, which was to continue almost uninterruptedly until the early years of the financial depression. In 1914 the Unity Tract Society, the publishing side of Unity's work; the Society of Silent Unity, the healing and prosperity group; Unity Correspondence School, which gave lessons to those who could not attend the regular classes given in Kansas City; "Silent-70," the missionary arm of the movement; and Unity Pure Food Company were consolidated under the corporate name "Unity School of Christianity." The following are the "Articles of Incorporation":

> KNOW ALL MEN BY THESE PRESENTS:
>
> That we, the undersigned, desirous of forming a corporation under the laws of Missouri, and more particularly under the provisions of article seven, chapter thirty-three, Revised Statutes of Missouri, 1909, and amendments thereto, governing manufacturing and business companies, have entered into the following agreement:
>
> First--That the name of the corporation shall be Unity School of Christianity.
>
> Second--That the corporation shall be located in the city of Kansas City, Jackson County, Missouri.

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[1] "The New Unity Doxology," Unity, XXVII (Jan., 1908), 44.

Third--That the amount of the capital stock is Five Thousand Dollars, divided into fifty shares of the par value of One Hundred Dollars each; and all thereof actually paid up in property, now in the custody of the persons named as the first board of directors or managers, an itemized description of which, with the cash value of each item thereof, is as follows, viz.:

All of Lot Six (6) in R. Salisbury's Addition, an Addition in Kansas City, Jackson County, Missouri, according to the recorded plat of said addition, subject to a recorded purchase money Deed of Trust on a part of the above described property which a balance remains unpaid of Eight Hundred Seventy-five Dollars (875.00), the equity in said described real estate having the cash value of $5000.00.

Fourth--That the names, places of residence of the shareholders and the number of shares subscribed by each are:

NAME	RESIDENCE	NUMBER OF SHARES
Charles Fillmore	Kansas City, Missouri	14
Myrtle Fillmore	" " "	14
Lowell Fillmore	" " "	11
Royal Fillmore	" " "	11

Fifth--That the board of directors shall consist of four shareholders, and the names of those agreed on for the first year are Charles Fillmore, Myrtle Fillmore, Lowell Fillmore, and Royal Fillmore.

Sixth--That the corporation shall continue for a term of fifty years.

Seventh--That the corporation is formed for the following purposes: The purposes of this corporation are to establish and maintain a School, Institute or College, for the instruction in and promotion of Christianity and the principles and studies for the intellectual, moral, physical and spiritual development and improvement of mankind, and for the promotion of the harmony, health and happiness of mankind, and to apply such principles and teachings for such purposes, including the treating of diseases and ailments of persons anywhere; and also in connection therewith, to further carry out these objects, this corporation shall have power to establish and maintain a sanitarium for the treatment and healing of diseases and ailments of persons, and to receive and treat patients; to furnish food and other aids and necessaries recommended by this corporation; to use all lawful and usual methods and means of educating, aiding and treating its students and patients; to provide such instruction and aid to persons who personally attend the courses of study and instruction, as well as to those who are at a distance; to grant diplomas and confer degrees on its students who are deemed proficient and fitted to receive them. Provided that no dividends shall ever be declared or paid, but all profits and property of this organization shall be used to carry out the purposes of the organization or some part thereof.

For the accomplishment of these objects it has power to establish branch organizations; to establish a library or libraries; to print, publish and bind and distribute such books, magazines, papers and other literature as will further carry out the objects of this corporation; and to receive subscriptions and donations of real and personal property to be applied to the uses and purposes of the corporation; to take, hold and manage real and personal property conveyed to it in trust, the income from which is to be applied to the uses and purposes of this corporation, and to execute such trusts; to mortgage or otherwise encumber any of its property, or to sell and convey the same; to permit the use of any of its property for religious, educational, benevolent, or other lawful purpose.

In testimony whereof, we have hereunto set our hands this 14th day of April 1914.

Charles Fillmore
Myrtle Fillmore
Lowell Fillmore,
Royal Fillmore.[1]

The Administration building of the newly incorporated school was also completed in 1914 at an announced cost of sixty thousand dollars. Six thousand dollars had been contributed towards it in love offerings before the building was started. Mr. Fillmore now announced that previous to that time Unity had been holding to two standards: one in the book and subscription department, where they were necessarily connected with the world of business; and the other in their healing ministry, where the Spirit was given full sway. Henceforth they would try to practice only the Spiritual standard. He illustrated what he meant by saying that Unity would no longer "appeal to the bargain hunting tendency" in its announcements concerning the sale of books and magazines. Mr. Fillmore must have soon forgotten his resolution for in a short time he was offering twelve issues of Weekly Unity for ten cents.[2] The cornerstone of the new building, named the "New Race Cornerstone," was to be made at least ten feet long so that there would be space for all the blessings the friends of Unity desired to contribute. Bonds were also offered to those who desired to make investments rather than contributions to the work. The dedication was set for Thanksgiving and then, as with the previous building belonging to Unity Society of Practical Christianity, now recognized as the local Center, was postponed until January lest some miss the glorious opportunity to contribute a sustaining blessing and so becoming linked to this new realm of spiritual force potent to their soul's growth. Mr. Fillmore dedicated the building January 1, 1915, placing and sealing in the cornerstone seven thousand blessings. Three months later *Unity* announced:

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[1] "Articles of Incorporation," typed copy given to writer by Lowell Fillmore.

[2] In 1939 Unity is offering the anniversary book, Unity's Fifty Golden Years, as a prize for securing three annual subscriptions to Unity; see Unity, XC (March, 1939), 96.

> For some unaccountable reason the masons were not present to seal the stone. This is well for many blessings have come since.[1]

Then it was decided to leave the stone open until the building was cleared of debt.

When Unity School of Christianity was incorporated, requests were at once made for diplomas and degrees. The suggestions came from some who had finished Unity's course of training and who now wanted Unity's approval and growing prestige back of them as they tried to develop teaching and healing centers in various cities. The Fillmores, perchance because they had seen how Mrs. Eddy's difficulties had been multiplied by trying to direct her students, did not desire to put the Unity stamp on any work outside Kansas City. They explained[2] that the authority to teach and preach came only from the Spirit while it was the task of the school to train those called. The granting of titles would also interfere with their announced aim of overcoming the "personal man." "Degrees are a delusion and a snare."[3] Finally, ordination to the ministry would put Unity leaders in a position where they would be called to officiate at funerals and weddings. Both of these ceremonies tend to keep death in the race, which Unity is set to destroy. The Silent Unity department then decided to drop all titles that they might get completely away from the "personal."

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[1] Charles Fillmore, "We Are Primitive Christians," *Unity*, XLII (April, 1915), 339.

[2] See "Extracts," *Unity*, XLI (Aug., 1914), 150 ff.

[3] "Extracts," *Ibid*., p. 150.

Good Words' Club

In 1915 Lowell Fillmore, who had grown up in the Unity movement and was rapidly becoming its chief business executive, put forth an idea which in its practical application soon rivaled the use of the prosperity banks. This was the formation of a "Good Words' Club" and, a little later, a "Good Words' Reminder Box." The conclusion that there is power in the spoken word and that every effort should be made to speak creatively had been in the thought of the movement from the beginning, but no practical application had been made of the idea in advancing the cause of Unity. A Good Words' Club was now established in order to gain the power that comes through united effort. Those who became members were asked to report to a central secretary once a month, secure at least one new member for the club a year, and avoid expressions of gossip, poverty, sickness, crime, sorrow, discord, and anger. No dues were charged, but "free will offerings" were accepted. Also pledge cards, cost twenty-five cents, and Club emblems, the "Three Wise Monkeys" at one dollar, were recommended as of special help to the members. Later a Good Words' Reminder Box was sent to each member in which he could place such voluntary forfeit as he thought suitable whenever he used a negative word. No requirements were set as to the use of this money, but the member was kept informed of the good it would accomplish in the expanding ministry of Unity and how such offerings would develop his own grasp of things spiritual. The pledge of the Good Words' Club was made positive in 1925. Members now sought to speak words of "trust, wisdom, goodness, health, courage, truth, cheer, purity, peace, faith, prosperity, praise, joy and good will."[1] No longer were they to pay a forfeit for negative words but rather a daily thank-offering for Divine help in speaking positive words. Unity's adherents quickly caught the idea; four thousand enrolled the first year, ten thousand by 1918, and sixty thousand by 1927. The Unity management is at present giving little emphasis to the Good Words' Club. A Good Words' Booster Club for boys and girls under fifteen is an integral part of the program of Wee Wisdom. This children's club is a combination of a Wee Wisdom Club, organized by Royal Fillmore in 1912, and the adult club just mentioned. Children are urged to gather their friends of school or Sunday school into local clubs and unite them with the central club in Kansas City. The central secretary reports that they receive over three hundred inquiries each month from the children but that the idea does not produce sufficient funds to justify extensive promotion.[2]

Unity and the World War

Unity with its general tendency towards non-violence even to animals was opposed to the World War. However, since Unity has always urged only such demonstration as the circumstances seemed to render practicable, its policy was not that of idealistic pacifism or refusal to bear arms against one's fellowmen. The process of receiving exemption from the army was to be treated in the same way as claiming freedom from sin, sickness, and death.

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[1] "Good Words' Club Pledge Card."

[2] Statement by Elizabeth Hass, personal interview.

"When the exemption-consciousness is reached, the process of bringing the matter favorably to the attention of the proper officials will take care of itself."[1] When asked to pray with one of its members against army conscription Silent Unity refused and explained: "We hold the thought for protection, safety and guidance into that which is the highest food for the individual."[2] This was in accord with the position it had repeatedly taken in its prosperity treatments that it could not "hold for specific demands." Correspondents were told that they must learn to take an "impersonal" view of the situation. Because they were Truth students, perchance, there was a particular work for them to do "at the front," and they were assured that they would "be protected from doing evil or receiving evil" while they were in the trenches. Early in 1918 Mr. Fillmore had a dream-vision which he interpreted as meaning that the peace efforts of Woodrow Wilson would be successful before the spring plowing and sowing. But time moved on, and Unity turned its attention to those who were doing the fighting. The following advertisement shows their method:

> DO YOU KNOW A SOLDIER IN THE TRENCHES?
>
> Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war unsoiled in soul by the terrors and temptations of that hard life?
>
> Send us $1.00 and we will send him a year's subscription to Weekly Unity and a copy of "Bullet-Proof Soldiers," and Silent Unity will hold him in prayer.[3]

Unity strenuously opposed conditions of vice and impurity and the flow of liquor about the training camps and criticized those organizations handing out tobacco to the soldiers. When the Armistice came in November, Mr. Fillmore explained that his dream about Woodrow Wilson had been correct but that he had misinterpreted the "field of stubble," which had referred to the end of the harvest rather than the spring plowing.

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[1] "Extracts," Unity, XLVII (Sept., 1917), 253.

[2] "Extracts," Unity, XLVII (Nov., 1917), 447.

[3] Weekly Unity, X (June 4, 1918), 8.

During the war period the cost of paper rose rapidly until the one-dollar charge for a Unity subscription did not cover the actual outlay of the magazine. Mr. Fillmore first decided to raise the price of the magazine and then feared lest that might bar some from needed help. Therefore, he asked for increased love offerings from those able to give. People were urged to subscribe several years in advance, and all who mailed money to Unity were asked to bless it that there might be no danger of loss.

> Bills should be protected with a blessing by the sender. Every letter we send out is blessed, and if all those who write to us would give an audible or silent blessing to their letters before mailing, zones of security would be established between us and never a letter would go astray or a dollar be lost.[1]

Home Blessings

In 1917 the Society of Silent Unity inaugurated its "systematic House Harmonizing and House Cleaning propaganda."[2] When any member of the society moved into a new apartment the others called in a group to bless that home. Statements of Truth were made silently and aloud for each room: kitchen, reception room, dining room, bedroom, and bath with a final blessing for the entire house. Truth students everywhere are advised to gather with their friends and follow the same practice:

> The Universal Ether can be charged with thoughts of Divine Harmony until its power will harmonize a quarrelsome family. It can be charged with the Holy Spirit of Wisdom

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[1] "How to Send Money," Unity, XLVII (Sept., 1917), 273.

[2] "Dedication of Home," Weekly Unity, IX (June 9, 1917), 2.

> and Love until it will feel like the presence of a church and its occupants will fall to praising and giving thanks continuously. It can be so filled with thoughts of Health that no contagious disease can find entrance.[1]

Silent Unity stood ready to furnish special blessings for any one consecrating a new home; and, when it became mechanically possible, Mr. and Mrs. Fillmore placed their personal blessings on phonographic records that their friends at the cost of seventy-five cents might have the deep spiritual experience of their spoken presence in the home. "Can you imagine anything more desirable, were you moving into a new house, than to have Charles Fillmore there to dedicate it?[2]

Property Rights

The increase in value of the property of Unity School of Christianity brought repeated inquiries as to its legal ownership and criticism of the stockholders of the corporation in 1918. Mr. Fillmore, at that time, estimated the value of their holdings at five hundred thousand dollars including good will, of which at least three hundred thousand dollars was in physical assets.[3] These criticisms led the Fillmores to make what they termed a "legal transfer" of the property. On August 3, 1918 the four stockholders and directors signed a "Declaration," which read in part as follows:

> We hold all our right, title and interest in said corporation (represented by said capital stock) in trust, and dedicate same to be used to carry out the purposes herein expressed and referred to, so that all persons who now are or may hereafter be members and adherents may, while so enrolled or upon proper application, receive the benefits of all the principles and teachings and other help that the School can give; reserving, however, to ourselves and our successors the right to manage and control the business and properties, and

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[1] Weekly Unity, IX (June 9, 1917), 2.

[2] Ibid., XVIII (Sept. 25, 1926), 7.

[3] "Dedication," Unity, XLIX (Aug., 1918), 178.

> to a reasonable compensation for our time and services, and to name our successors who will carry out the purposes herein declared.[1]

It is to be noted that the above-named instrument was not made as an amendment to the original charter of the corporation. It was explained by the directors as an attempt to make clear to others that they did not regard Unity as belonging to them personally. The criticism did not die and, June 27, 1921, the original "Articles of Incorporation" were amended by adding a statement which made it forever impossible for the stock holders to profit by declaring dividends. Finally, in order to quiet any further discussion, the directors made, in 1923, the following "Declaration of Trust:"

> DECLARATION OF TRUST
>
> Whereas, the undersigned incorporated the Unity School of Christianity in April, 1914, as stockholders and directors; and
>
> Whereas, the articles of association of said Company were amended on April 29, 1921, by adding the following to the business purposes stated in said articles, to wit: "Provided, that no dividends shall ever be declared or paid, but all profits and property of this organization shall be used to carry out the purposes of the organization or some part thereof," and
>
> Whereas, the undersigned claim no right or private property in the shares of stock of said corporation, but hold the same in trust for the purposes set forth in said articles of incorporation;
>
> Now, Therefore, the undersigned, and each of them do herein and hereby, jointly and severally, for themselves, their heirs and assigns, disclaim any right of private property in and to the shares of stock of said corporation and publicly declare that the same are now, and shall be at all times held in trust by the undersigned and their successors as Trustees for the purpose of carrying out the purposes for which this corporation was organized as set forth in said articles of association as amended during the life of said corporation and, so far as lawfully may be done, during the existence of said corporation by extension of the time under the laws of the State of Missouri of any corporation or organization that may lawfully and properly succeed it, and, as part of this declaration, said shares of stock in said corporation are hereby placed with and entrusted to the undersigned and their successors as Trustees for the purpose of voting the same at any and all meetings of said corpora-

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[1] *Ibid.*, pp. 178-179.

> tion or its successors, the object and purpose of this declaration of trust being, in every lawful way, to perfect and carry on the work in all its branches necessary and proper to be done in carrying out the purposes of said corporation as set forth in its articles of association as amended.
>
> This declaration of trust shall be spread upon and become a part of the records of this corporation.
>
> In Witness Whereof, we have hereunto set our hands and seals this 22nd day of June, 1923.
>
> Charles Fillmore
> Lowell Fillmore
> Royal Fillmore
> Myrtle Fillmore[1]

This closed all action by the Fillmores with reference to the ownership and control of Unity School of Christianity. The following technical appraisal of the value and meaning of the documents just quoted was made by the legal firm of Gosset, Ellis, Dietrich and Tyler before the Supreme Court of Missouri in 1932:

> All the stock was issued to Charles Fillmore, his wife and his two sons, who constitute the board of directors and officers. Thereafter, in 1921, the Articles of Incorporation were amended to provide that no dividends should be distributed but that all the profits and property of the corporation should be used for the purposes of the corporation. None of the students, communicants, patients or adherents of Unity School of Christianity were ever shown to have any interest in the corporation and no change in ownership of the stock of the corporation was ever shown to have taken place. No other papers were shown of record. Charles offered in evidence as a part of his testimony, an unacknowledged, and unrecorded paper signed by himself, his wife, and his two sons, who he stated owned all the stock of the company, dated August 3, 1918, entitled "Dedication," purporting to be a declaration of the Fillmores that they held the capital stock of the company in trust and dedicated same to be used for carrying out the purposes of the corporation, although no consideration was shown for the instrument, the stock was not transferred or delivered to any trustee, the instrument contained no provision against being revoked by the Fillmores at any time, and they particularly reserved to themselves the management, control and operation of the business and properties and to receive reasonable compensation for their services and to name their successors, substantially all the earmarks of full ownership. A paper substantially to the same effect was executed by the Fillmores in June, 1923, but this paper was never shown to have been acknowledged nor recorded and no pupil, patient or adherent of the school was given any interest in the stock, the family agreed with themselves, there was no consideration for the instrument and it

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[1] "Concerning Organization of Unity," Unity, LXVII (July, 1927), 9 ff.

contained no provision that it could not be revoked at any time.[1]

Inner Vision Department

Dreams and their interpretation have long been a favorite study with Charles Fillmore, and he claims to have gained his chief insights into Truth through this method of revelation. During the early period of their movement he tried "the silence" as a method of seeking desired information but gained little thereby. There came a time, however, when he noticed that he was having "exceedingly relaistic dreams." He states:

> The first connection that I remember to have observed between dreams and my affairs was after closing the purchase of a piece of property I remembered that I had dreamed the whole transaction some months before. After that I watched my dreams closely and found that there was a wider intelligence manifesting in my sleep than I seemed to possess in my waking state, and it flashed over me one day that this was the mode of communication that had been established in response to my desire for information from headquarters. . . . Everything which It is necessary for me to know is shown to me and I have times without number been saved from false steps by this monitor.[1]

In 1914 "Dream Interpretation" was established as a department of *Unity* and was carried until 1917. In 1921, under the title "Inner Vision," it was resurrected and made a regular part of their work. Correspondents were invited to make use of it on the established basis of love offerings. Unity School advertised that it had given much attention to the subject and had developed teachers who were able to read and interpret the messages that the Spirit of Truth was revealing to those who had been living mostly in the outer realms of their being and had not as yet developed their faculties sufficiently to read intelligibly the messages thus given. The method of interpretation used by these teachers was that which they had been learning from the Fillmores and which is most clearly seen in their interpretation of the Scriptures, viz., the allegorical, which would always make the dream support the Fillmore pattern of Absolute Truth. While many presented their dreams to Unity School for interpretation, they did not seem to realize the value to themselves of such services. This required education:

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[1] No. 30415 in the Supreme Court of Missouri, April Term, 1932. *Clark* v. *Commerce Trust Co.*, *Appellant's Abstract of Record*, Vols. I and II, and *Respondents' Additional Abstract of the Record, Statement, Brief and Argument*. Quotation is taken from *Respondents' Additional Abstract of the Record, Statement, Brief and Argument*, p. 17.

[2] Charles Fillmore, "Dreams," *Thought*, V (Feb., 1894), 454.

> We do not make a definite charge for this work but leave the matter of compensation to the divine justice in those who ask for help in discerning the leading of the Spirit. We find, however, that people do not appreciate the instruction of the Spirit as fully as they do the healing, and their free will offerings are not quite as generous as they should be.[1]

This department is no longer carried regularly in Unity, but help is extended to any who ask for it, and Mr. Fillmore frequently refers to the guidance he receives through the method.

Motherhood Department

In July, 1920, the Fillmores started a new discussion among their adherents by installing a "Motherhood Department" in Unity. This seemed to many to be contrary to their previous emphasis upon "regeneration of the body" as the way of salvation accomplished in part through the renunciation of sex. Sex education had played an important part in their teachings through the years:

1889:

> The only salvation of the human family lies in the conservation and purification of the sex force.[2]

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[1] Unity, LIV (Jan., 1921), 58.

[2] "The Elixir of Life," Modern Thought, I (Nov., 1889), 8.

1894:

> Those who desire to come into the closest unity with the Spirit of Truth and reconstruct here on earth the temple of God--the regenerated body--must abstain from the sex relation.[1]

1911:

> Children of the mind can be brought forth and all those awaiting reincarnation can be given a spiritual body. This will be the ultimate of the regenerative movement that is now going on, and we should therefore strive to put on Christ, and let the body of Christ be formed in us, that we may help those who are in darkness.[2]

1913:

> We do believe in marriage, but not for the gratification of sex. The standard of the Spirit for those who would attain eternal life is absolute continence.[3]

The fact that Rickert Fillmore had married and that a grandson was to be born to Charles and Myrtle Fillmore in a few months cannot be overlooked as a possible contributing factor to their decision to establish this department. The idea was introduced to their readers a month before the department was launched:

> Truth students may be classed under two great heads in the uplift of the race. First are those who follow Joseph and Mary in submitting themselves and all their acts to the will of God to the end that they may bring forth the Holy Child. The second, those who follow Jesus and take the place of the Holy Child in consciousness and put on Christ themselves.
>
> While we teach regeneration, we teach also the steps that lead to regeneration. We are prepared to help humanity in every experience that leads from the present development to the highest, or Jesus Christ consciousness of Life.
>
> While there is yet need of souls being born into the physical plane, there is need of the highest teaching by which to prepare parents for the reception and education of these souls. The Mary standard of motherhood prepares the way for the birth of the Christ, and it is through the teaching of the processes which Mary observed that we present the Motherhood Department in the Unity magazine.[4]

As was expected, letters of protest came. The editors replied that they must help those who chose, like Elizabeth and Zacharias, to bring forth children and that many good lessons could be learned in generation. They also returned to the idea expressed in the above announcement made two months previously:

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[1] "Questions and Answers," Thought, IV (April, 1894), 17.

[2] "Extracts," Unity, XXXIV (Jan., 1911), 66.

[3] "Marriage and Continence," Unity, XXXIX (Sept., 1913), 240.

[4] "Motherhood Department," Unity, LII (June, 1920), 549.

> There are waiting to be born into the earth plane souls so advanced that their presence and activity will immeasurably promote the race redemption. These souls are drawn to those women who seek motherhood in its immaculate character, the pure attached to the pure.[1]

They also published one letter of approval in which the writer stated that until this action he had always thought that they were "unwittingly condemning the stairs by which they had climbed." One year after the establishment of a motherhood department in Unity the Kansas City Center introduced the rite of Christening into its worship. Mr. Fillmore who was the minister of this group gave the following explanation:

> Some of the members of the Unity Society in Kansas City have been requesting, for a long time, that we christen their children. Having had no revelation on this point, we have never before consented.
>
> No special revelation has yet come, but the request for the rite was so insistent, that our Speaker and S.S. supt. conferred and decided that this ceremony should take place Sunday, June 19th.
>
> Some of our people may think that we are becoming formal and ritualistic, in making this christening part of our church work. But we are searching out the spiritual side of life in everything else, why should we not find the spiritual religious forms and ceremonies. For there is an inner and outer expression in everything.[2]

Little Charles Rickert Fillmore was one of twenty-one children christened at that first service. Since that time the Kansas City Society has practiced what it calls "spiritual baptism."

> In Unity we do not make use of water in baptism, as did John of old, but prefer to follow the example of Jesus, whose form of baptism John foretold (Mark I: 7, 8). . . . "I baptize you in water; but he shall baptize you in the Holy Spirit."[3]

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[1] "The Maternity Ministry," Unity, LIII (Aug., 1920, 159.

[2] "Unity Christening," Weekly Unity, XIII (July, 9, 1921),2.

[3] Letter from Louis E. Meyer, Minister of Unity Society of

Miss Cora Dedrick, then secretary to Mrs. Fillmore, was placed in charge of the new department in Unity. It was not long until "Maternity Treatments" became a part of Unity School's program with the usual love offerings for the service. This has become an important work with Unity School, as is evidenced by the fact that space has been given in the testimonial columns in Unity for those who have successfully borne children under the title "Unto Us a Child."

Unity Seeks Popularity

Until the close of the World War women were in the ascendancy in Unity, being largely influential in shaping its teaching and policy. The influence of Emma Curtis Hopkins and Ursula Gestefeld was felt throughout the entire period. Myrtle Fillmore, through her Wee Wisdom and her Home Department in Unity, her large private correspondence, and her personal charm, colored the movement every step of the way. Annie Rix Militz, founder of a "Home of Truth" in California, was a writer of Unity Lessons, a frequent lecturer at headquarters, and a contributor to the magazine. Jennie H. Croft, with Unity more than a quarter of a century, organizer of its local Sunday school and the Women's Auxiliary, was its sturdiest and most dependable character during its days of struggle. And Ida Mingle, sometime secretary to Charles Fillmore, who has since developed her own work in Chicago under the name, "Livable School of Christianity," was a strong stabilizing influence in the philosophy of the movement.

But a new emphasis came with the twenties. More and more,

Practical Christianity, Kansas City, Missouri, March 8, 1939. In explanation of the method of baptism Mr. Meyer says: "Minister uses flower petals instead of water baptism, symbolizing the innate purity of the soul, and calling forth its expression. Flower petals are presented in a silver bowl by an attendant."

men entered to give direction to Unity's policy of expansion. Some of them, notably E. V. Ingraham, author of The Silence, H. B. Jeffrey, author of When Ye Pray, and W. I. Hoschauer, formerly a Congregational minister, gave increased depth to the movement. But a second group were ambitious to popularize Unity, especially with men. In 1920 the Society of Practical Christianity organized its men into a club, "The Men's Unity Extension." This was imaged as a club for "matter-of-fact" business men. The new club held monthly meetings emphasizing how Christian principles could be applied to economic life. It soon developed its own set of rules and took a new name, "Business Men's Christian Unity." The following statements were included in its constitution:

> To search out and apply the laws of God in all the commercial relations between ourselves and all men.
>
> The scope of the Association shall be the commercial relations of the whole world, to the end that uniform prosperity, efficience, equity, honesty, justice and fair dealing shall be established everywhere.
>
> In all meetings of this Association, a chair shall be reserved for Jesus Christ, the unseen Guest, whom we acknowledge to be the directive head of our work.[1]

Francis J. Gable, originator of the club, sought to popularize it throughout the immediate Kansas City area by lecturing before Rotary and commercial organizations. Unity magazine suggested that the pattern of the local organization be followed by other Centers, and more than one hundred clubs quickly sprang into existence. Representatives from these groups were then called to Kansas City to form a national organization, which was termed the "Christian Business Federation." A magazine, The Christian Business Man, editor, Francis J. Gable, was established to carry publicity and foster fellowship among the clubs. The magazine was to offer "practical and usable principles that make for good business." The clubs were vigorously promoted and for a time seemed to be quite successful; but by 1933 only forty of them were in existence, and no more than three had been continuous since 1922. The Christian Business Federation was buried about the middle of the present decade without any publicity. The magazine, however, has been kept in the field by Unity School. Its name was changed to Good Business in 1933 with this announcement:

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[1] "Constitution and By-Laws of Business Men's Christian Unity," The Christian Business Man, I (July, 1922), 24.

> We shall adhere to the high ideals to which the periodical is devoted, and shall continue to advocate the use of Christian principles in every activity of business and professional life. The only purpose in making the change is to open the door to a more ready acceptance of our work, especially by those who have not learned that Christian business is good business.[1]

In announcing the change of name the editor also stated that Good Business would offer "Practical and usable principles that make for good business--good in profits and in satisfaction as well as good in practice and methods."[1]

The argument advanced for the change in name is strangely like that used by the International New Thought Alliance in 1921, when the Fillmores sought to have the name "Christian" added to that title. In view of their previous commitments the dropping of the term from their magazine's title seems hardly consistent, nor has it added to its popularity. The monthly is now composed of a series of highly-colored success stories, some generally platitudinous answers to business questions, and a dash of humor. It has never been able to compete with the success-story magazines of the day, has not captured the imagination even of Unity's adherents, and is Unity School's poorest seller.

A second of the popularizing group was Frank B. Whitney, a graduate of St. Louis University in dentistry. After practicing his profession for four years he came to Unity in 1915. He served his country in the World War, returned to Kansas City, and in 1924 introduced Unity Daily Word, a pocket-sized periodical giving an inspirational message for each day of the month. Under his editorship, continued until his death in 1938, this magazine became the most popular monthly publication of Unity School. Another of this group was Ralph E. Boileau, former automobile salesman, and Chautauqua singer and entertainer, who came to Unity School in the early twenties and rapidly rose to the position of Field Director and Lecturer. He proposed to make every large city in America Unity conscious.[1] But Mr. Boileau was too advanced even for Unity; he disagreed with its leadership in 1930 and established an independent work, which he called "The Emergent Life Foundation." He had scarcely got his movement under way when he was killed in an automobile accident in 1933.

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[1] "Good Business," Christian Business, XXII (June, 1933), 10. The magazine became Christian Business, Jan., 1926.

Two others who have added to the popularizing tendency in Unity are W. Rickert Fillmore and his friend Howard A. Colby. Rickert, second son of Charles and Myrtle Fillmore, has given very little attention to the philosophy of Unity and has never shown any great concern over its more spiritual aspects. He took his advanced training at the Chicago Art Institute and then returned to Kansas City to begin work as an architect and decorator. He has dabbled in amateur theatricals, has been President of Kansas City Rotary, General Chairman of the Committee of Fifty on Kansas City Bonds (1928), General Chairman of Kansas City Charities (1932), President of Kansas City Art Institute, and a trustee of Kansas City Philharmonic Orchestra. He acted as host to the Republican National Convention held in Kansas City in 1928. He became secretary of Unity School in 1915 and, since the death of Royal Fillmore, has been one of its trustees. He is also Manager of Unity Farm and Dean of Unity Training School. Howard A. Colby, son of a former president of Wisconsin Central Railways, graduate of Princeton University, friend of members of Both the Roosevelt and Rockefeller families and, especially, of Harold McCormick of Chicago, was the most colorful of the group. He was with Unity eight years; he served as host at Unity Inn and as director of social and athletic activities at Unity Country Club and added spice to the local situation by his Colby-grams in Unity News, the workers' weekly. Mr. Colby died in 1928.

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[1] The following news item is suggestive: "Ralph E. Boileau is bringing the Unity message before thousands of people in Seattle. . . . . a telegram states that 2,200 persons attended the meeting Sunday night." Unity News, X (Dec. 8, 1928), 1.

The last and most able of this group is Ernest C. Wilson. Ordained a minister in New Thought in 1918, he soon threw in his lot with Unity and took charge of their work at Cleveland. He was called to Kansas City in 1927; where he shortly became editor of Youth, a magazine started in January of that year to minister to Unity's young people.[1] In 1930 he was appointed editor-in-chief of all Unity's publications. When Charles Fillmore retired as minister of Unity Society of Practical Christianity in late 1933, he announced that he had chosen Mr. Wilson as his successor. Ernest C. Wilson has been a prolific writer and the most popular preacher and radio speaker of Unity's history. For some unannounced reason he left his position of leadership at Unity headquarters in 1938 and became the leader of a Unity Center in Los Angeles. Against the deeper, spiritual note of the earlier leaders, this group's chief concern has been the spreading of Unity's doctrine.[1] Increasingly the emphasis has been on size, magnificance, prosperity.

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[1] The first editor of the magazine was Gardner Hunting, a young novelist. The name of the magazine was changed to Progress in 1933.

Money Flows to Unity

In the ten-year period following 1920 Unity School sought from its supporters, at different times and in varying amounts, a total of over two million four hundred thousand dollars for the expansion of its plant and organization. No record is available as to how much was realized, either through gifts or the sale of bonds. However, some insight is given into the financial affairs of that period through two court proceedings in which Unity School of Christianity was one of the parties involved. In the Laura R. MacMahon Will contest in 1929 the testimony of Charles Fillmore as to the financial condition of the School was summarized by the Appellant's attorneys as follows:

> The evidence shows that Charles Fillmore receives a salary of $7,500.00 per year, his wife $6,000.00 per year, his son, Rickert Fillmore, $6,000.00 per year, and his other son, Lowell Fillmore, $6,000.00 per year. From the $5,000.00 capital shown to have been owned by the company in 1914, the properties and monies have increased until at the time of the trial the company owned a Unity Inn, Unity Center Building, Unity Annex (a rooming house), the publishing or printing plant comprising a four-story building, covering one-half a square block, all located at Unity Center, extending from 9th to 10th on Tracy, in Kansas City, Missouri; also there is Unity Farm, containing over 1,200 acres, located on Highway No. 50, about 18 miles from Kansas City, with a Silent Unity Building, costing about $200,000.00, a Unity Tower, not yet completed, but already costing $100,000.00, and various other houses, buildings and barns, all having a value at the time of the trial, of approximately $3,000,000.00.[2]

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[1] The popularizing tendency is quite discernable in the titles this group gave to their publications. Frank B. Whitney wrote Mightier than Circumstance, Open Doors, Beginning Again. Ralph E. Boileau published Heaven Now. Ernest C. Wilson has contributed The Sunlit Way, The Song of Life, The Protecting Presence, Have We Lived Before, The Contemplation of Christ.

[2] No. 30415, Supreme Court of Missouri, April Term, 1932. Respondents' Additional Abstract of the Record, Statement, Brief and Argument, p. 18. The essential facts of this case were:

Mr. Barney S. Ricketts, director of the accounting department of Unity School of Christianity, testified in the same trial that the "Good Will Offerings" were at that time averaging about one thousand dollars daily and that the total daily income of Unity School of Christianity was about $4,700. On an estimated business year of three hundred days Unity School of Christianity had an annual income of approximately one and one-half million dollars in 1929. The salaries of Myrtle Fillmore and the two sons were raised to equal that of Charles Fillmore in 1930,[1] so that the four Fillmores, directors and trustees of Unity School of Christianity, were voting themselves an annual income from the School of thirty thousand dollars--a goodly sum, but not excessive in view of the holdings involved and the business transacted.

Unity School of Christianity has also profited through some large gifts. Evidence in the trial concerning the will of Laura R. MacMahon showed that she had actually given to Unity, in the three-year period previous to her death, the sum of $185,000 (approximately), from which she was receiving an annuity of six percent until her death. A similar situation appeared in the life of Dr. Clara C. Austin, formerly of Boston. When eighty-two years of age, Dr. Austin transferred her total holdings of

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Laura R. MacMahon, Columbus, Ohio, had been a sufferer from goiter since 1905. She came to Unity School of Christianity for treatment about 1911 and lived there the rest of her life. At seventy-two years of age she made her will, January 27, 1926, ten months before her death. Relatives were given a total sum of $1,400; Mercy Hospital of Kansas City, $5,000; Kansas City Council of Boy Scouts of America, $5,000; Lois Coldren, a fellow-member of Unity Society and companion of the deceased, $5,000. The remainder of the $40,000 (approximately) estate was willed to Unity School of Christianity. Suit was entered against the validity of the will by Nellie E. Clark, a niece. Decision of jury in Jackson County Circuit Court set aside the "purported will." Supreme Court of Missouri remanded the case to Jackson County Circuit Court for retrial because of error in instructions given jury by presiding judge. Case was finally "compromised and settled" out of court.

[1] Statement by Charles Fillmore, personal interview.

twelve thousand dollars to Unity School of Christianity and received in exchange an annuity contract.[1] Unity School realized almost two hundred thousand dollars on these two contracts.

The development of Unity Farm marks the height of the physical expansion of Unity. In 1919 the Fillmores purchased a fifty-eight-acre farm, some seventeen miles east of Kansas City, which they proposed to develop as a vacation and week-end retreat for Unity employees. This retreat had developed in ten years into a twelve-hundred-acre Unity Farm and Country Club. A dam, making a lake of twenty acres, had been thrown across a stream; a large outdoor amphitheater had been made; and Silent Unity Building, with a floor-space of fifty thousand square feet, had been erected. The Campanile, towering to the height of a ten-story building, was under construction. A club house, apartment house, swimming pool, tennis courts, golf course, and several modern residences had been scattered over the farm's rolling hills. The announced building plans called for a final outlay of about two and one-half million dollars. This was to be the future home of Unity School. The entire idea was set forth by Charles Fillmore as a great "Christian Service Station." Love offerings and tithes and the usual blessings were sought from world-wide Unity.

> The paramount ideal of Unity City will be the setting up on earth of the kingdom of the heavens,--the ideals of peace and harmony, prosperity and health to be established right here on earth. We look forward to the fulfilling of the vision of John as given in the twenty first chapter of Revelation.[2]

Readers of Unity periodicals were invited to suggest possible names for the city to be built at Unity Farm. Some suggestions were: "Unity City," "Inspiration City," "Unitopia," "Fillmore," "Unity Relmora," "Kingdom City," and "Unityopolis." Unity suggested that it would build homes at the "Farm" for those who were ready to appreciate its benefits. In his dedication address Mr. Fillmore explained:

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[1] The Kansas City Star, Feb. 22, 1925, p. 1. A nephew of the deceased sued Unity School of Christianity, alleging undue influence. Case was decided for defendant.

[2] "Unity City," Unity, LXVI (March, 1927), 206.

> It is to be a city of peace for the children of God. Nobody can own anything and property will be for the common good of all. We shall try out a real community of interests with God as the head. We were put here as the children were given their heritage. Most of us have forgotten God. Unity City will acknowledge Him and peace will be the only power and presence here.[1]

Of course, not every one could fulfill the conditions of residence which would guarantee reaching this ideal. "Those who spiritually understand the Truth taught by Jesus and who are able to render needed assistance to the cause"[2] may become residents. Only those who are in the upper bracket of Unity's payroll or who have contributed lovingly of their wealth[3] to Unity School have as yet fulfilled these conditions. In the dedication ceremony the "New Unity Doxology"[4] was sung, and a special blessing was given:

> God bless Unity City. All the activities of Unity City are in divine order. Divine life inspires it and divine power protects it. The spirit of Jesus Christ is active in Unity City.[5]

Other Activities

In September, 1920, Unity School told subscribers to its various magazines that a pink wrapper was notice of expiration of subscription and that a special meeting of Silent Unity was being held each month to bless these particular wrappers with the hope that it would keep those who lacked enthusiasm within the fold. They also informed their readers that, if requested, they would place a "plain wrapper" on all Unity literature sent through the mail to any individual.

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[1] "Unity Farm Dedication," The Kansas City Times, Aug. 29, 1927, p. 1.

[2] C. W. Ferguson, Confusion of Tongues (Garden City: Doubleday, Doran and Co., 1928), p. 225.

[3] Laura R. MacMahon had a home built for herself at Unity Farm the year of her death.

[4] See p. 59.

[5] "Dedication of Unity City," Unity, LXVI (May, 1927), 410.

Unity Inn

Unity Inn; from May, 1916, to April, 1921; was conducted at a loss of $9,784.54.[1] The leaders, therefore, suggested that, since every loyal soul planned sometime to visit headquarters, a person would confer a great favor upon Unity School as well as drawing a real blessing to himself if he would send an advance of five dollars for a "certificate of entertainment," which would be honored at its face value whenever he came. When Howard A. Colby became host for Unity Inn, publicity for it was intensified. Some finely equipped busses were purchased and assigned regular routes through the shopping district of Kansas City. These provided free transportation to any Unity Inn customer. Unity Inn became known as the "largest, strictly vegetarian Inn in the world." But the depression wrought a complete change; the busses were discontinued; and, in 1935 the Inn was leased to a private party. This arrangement did not prove successful. The Inn now operates on a limited basis primarily for the workers in Unity School. It is no longer "strictly vegetarian."[1]

The Radio

Unity went on the air over the Western Radio Company, June, 1923. One year later it purchased this station and for eleven years WOQ was a most effective means of spreading the Unity gospel. The broadcast arrangement included two Unity sermons on Sunday, a morning meditation each week-day at eight-thirty and "God's Half Hour" at 11:00 A.M. Other Unity programs were broadcast during the afternoon and evening. But in June, 1934, WOQ lost its radio license from the Federal Radio Commission, and since then Unity has taken time through other stations. Unity now carries its "Morning Meditations" on nine stations, located at Kansas City, Topeka, Los Angeles, San Francisco, Beverly Hills, Cleveland, Detroit, Chicago, and New York. It also occasionally uses a station at Aukland, New Zealand.

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[1] See p. 170.

Music and Recordings

In September, 1924, Unity announced the organization of a "School of Music," the purpose of which was to awaken the "inner consciousness of melody, harmony and rhythm" in the mind of the student and help him gain an understanding of the spiritual law of accomplishment. This adventure was tried for three years but finally was dropped for lack of patronage. Lest the reader should think that the Red Leaf episode marked only a temporary stage in the growth of Unity's thought to be soon dropped by the wayside, we note that the idea has continued throughout Unity's history, now and again being brought to the attention of followers. This statement appeared in 1925:

> This leaf has been blessed by the Silent Unity Society of Kansas City, Mo. In fulfillment of the promise of the Lord Jesus Christ that we might have whatsoever we asked in his name we, the 60 members of Silent Unity Society, laid our hands on this leaf and prayed that it would in word and substance, quicken the healing power of Spirit in all those who would join us in the faith. As the woman touched the hem of Jesus' garments, and by her faith was healed, so you may touch this leaf and receive the same great blessing.[1]

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[1] Unity, LXII (April, 1925), 365.

Unity School began, in 1925, to place its monthly "Healing and Prosperity Thoughts" on phonograph records. These, carrying the voice of Mr. or Mrs. Fillmore or some lesser light, were offered to their constituency at the subscription price of three dollars annually. Another method used by the Field Department to arouse the interest of more distant members was that of sending out a motion picture film showing local activities of Unity School. Since 1927 the School repeatedly has warned its disciples not to be seduced by the lure of the "charmed beads," supposedly blessed by Unity leaders, being marketed in various parts of the country. Only after due notice was given in a Unity publication was a worker sent into any community in the interests of the School.

The Help-One-a-Month Club

The Help-One-a-Month Club was organized at Unity in 1930 and is the most recent competitor of the "Prosperity Bank" and the "Good Words' Reminder Box." This was specifically announced as a method for increasing subscriptions to Unity literature. Like the two just mentioned, there were no dues for joining the club; but it would take a great deal more from the pocket of an individual than either of them. In joining this club one becomes a boy scout of the Unity type (the idea is theirs) and do one good deed each month. The good deed takes the form of a gift subscription of some Unity periodical to some needy friend. At the end of twelve months you will have sent twelve dollars to Unity School and started twelve messengers of happiness to that many persons. No information has been published as to the effectiveness of the method in increasing the subscription lists, but it is still in use.

Automobile Blessings

Silent Unity began the habit of blessing automobiles as a means of insuring the safety of Unity travellers in 1930. A suggested blessing for a road reads as follows:

> This is God's road and it is used by His children. There is nothing on the road but perfect safety. All who travel this road are protected by the loving power of God.[1]

This idea received notice in the newspapers of the country, and Unity Society set aside a special Sunday to bless cars of its worshippers. Cards carrying blessings are now sent to all who desire to place them in their cars.

The Death of Myrtle Fillmore

Myrtle Fillmore, whose faith was the basis of the founding of Unity School of Christianity, died October 6, 1931, after giving more than forty- two years to the practice of healing and teaching. When other leaders had died, Unity had always explained that such a person had "grown discouraged" or had become "too personal" to hold spirit, soul, and body together. Myrtle Fillmore, like her husband,[2] thought that she would herself demonstrate eternal life in the body.[3] Her demise seemed to demand some explanation. This was given by Ernest C. Wilson in the "Memorial Address."

There are very few people who have seen their way so

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[1] Unfortunately these blessings do not seem to have been effective in protecting Unity's own cars. At least three damage suits have been filed against Unity School in the past three years for injury from Unity's cars. See the following cases in the Jackson County Circuit Court, Kansas City, Mo.: No. 446,790, B. Klayman v. Unity School of Christianity (128A), p. 354; No. 460,753, William Morrison v. Unity School of Christianity (134A), p. 530; No. 460,754, Earl A. Tweedie v. Unity School of Christianity (137A), p. 122.

[2] See *Letters of Myrtle Fillmore* (Kansas City: Unity School of Christianity, 1936), pp. 105-118.

[3] See p. 183.

> clearly and made their decisions so definitely as Myrtle Fillmore did. Her transition was such a decision. A number of those who have been very close to her know this, and firmly believe that Mrs. Fillmore need not have slipped out of the body if she had not wished to do so. But she did wish to do so. She spoke of it to a number of those who are present here today. She spoke of it to me some time ago, when clearly there was no least shadow of illness upon her to suggest such an idea. Nor was there any reason at the time of her passing why she should need to do so. She could, I am sure, have remained with us as long as she might wish to, and I think that is what she did. Not that she did not want to be with us, but that she had some very clear and definite ideas about work that was just ahead of her to do, and she felt that this change had a part in that work.[1]

In 1929 Unity Society of Practical Christianity purchased a lot in the Country Club District, Kansas City's wealthy residential section, at a cost of forty thousand dollars. Here they planned to build a great Unity Temple. Although purchased by the local Unity Society, not by Unity School, the site and building were to be paid for partly by love offerings sought from Unity's world-wide following. When Myrtle Fillmore[2] died in 1931, Unity's Memorial Committee decided that this new Unity Temple should become a shrine dedicated to her memory. For seven years "Temple Banks" have been sent to all who would save for this purpose. The lot is still vacant, but a renewed appeal is being made in this Golden Anniversary Year of 1939.

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[1] Ernest C. Wilson, "Memorial Address," Myrtle Page Fillmore (Kansas City: Unity School of Christianity), pp. 2-3.

[2] On December 30, 1933, Charles Fillmore, then seventy-nine years of age, remarried, taking as his second wife Cora G. Dedrick, fifty-seven years old, his secretary at the time of the marriage.

CHAPTER IV

UNITY BECOMES A SECT

Unity School of Christianity announces itself an "independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life."[1] It has from the beginning repudiated every suggestion that it was forming a new sect or denomination. "Its purpose is not to found a new church or sect, but to help men and women of every church, and also those who have no church affiliations to use the eternal Truth of God."[1] One of the charges it leveled at Christian Science, as presented by Mrs. Eddy, was its policy of exclusiveness:

> Many workers along the line of Truth seem to think it necessary to tear down orthodox Christianity in order to build up Christian Science, and that Christian Science is to establish a new sect, with the usual worldly appurtenances. We do not take this view of it. We think it is the little leaven that will leaven the whole mass.[2]

Hence, Unity has claimed that it could do its work in and through the churches without establishing a competing organization. Is this claim substantiated by the history of the Unity movement? What has been its expressed attitude toward the organized church? What trends are apparent in its growth-pattern?

First, Unity's attitude toward the organized church has not been that of friendly cooperation but rather of criticism. Its avowed purpose, according to the first editorial in Modern Thought, was to free the human mind from creeds, which it described as "vampires that sucked the blood of spiritual progress."[1] While refusing to advise any student to break with his local congregation, it has unhesitatingly suggested that he introduce the Unity viewpoint into his church at every opportunity regardless of consequences. The following reply to an inquirer is a fair statement of their position in this respect throughout the fifty years of their history:

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[1] "The Purpose of Unity," Unity, XC (May, 1939), 86.

[2] Modern Thought, I (Feb., 1890), 8 (editorial).

> We judge from your letter that the Truth as it is in Christ is what you want to teach, and we would say to you that the place to begin is just where you are. Speak the Truth fearlessly and let God take care of the results. You have nothing to do with consequences. Your part is to obey. If it splits the church, well and good; for all the old creeds and dogmas and forms and ceremonies that have been built up in the name of Christianity, during the past ages of ignorance, must be broken down and swept entirely away, that Christ may be all in all.[2]

This assumption that the organized Christian Church had ignorantly betrayed Christ both in its thought and ritual was given practical expression by the Fillmores at the beginning of their ministry. As soon as they had secured a sufficient following, they organized them into a worshipping group with services at the same time as those of the churches in the community. A Sunday school soon followed. They thus made it impractical for their disciples to continue in the worship life of their local congregations. When the Unity Society of Practical Christianity was incorporated in 1903, provision was made not only for the continuance of worship but for the development of an ordained ministry. Such action seems hardly consistent with their published determination not to establish another organization.

Secondly, Unity in 1890 began to develop a thought-pattern of exclusiveness, which has resulted in the nineteen hundred thirties in an organization more absolute than is found in most Protestant denominations. The Fillmores took the first step when they changed the name of their magazine to Christian Science Thought. At that time they broke with their original purpose to establish an "independent religious journal. . . . liberal enough in its ideas to embrace the good in all sects."[1] In announcing the change Mr. Fillmore said: "As a consistent Christian Science journal we shall necessarily confine ourselves to the essential methods of that school."[2] This policy of exclusion was carried further when they announced that they would publish only such articles as dealt with "Pure Mind Healing," and eliminated by name all writings in "magnetism, hypnotism, mesmerism, psychometry, palmistry and astrology."[3]

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[1] See "Modern Thought," Modern Thought, I (April, 1889), 8.

[2] Unity, XXXIX (Oct., 1913), 342.

The Fillmores' desire to be inclusive was expressed during these early years by their cooperation with those groups which finally established the New Thought Alliance. But, when Unity withdrew from that organization in 1906, Mr. Fillmore definitely served notice of a competitive movement.[4] The first building of Unity Society had just been dedicated, and the time seemed propitious for leadership. The first "Unity Annual Assembly of Practical Christians" was called in the summer of 1907. The attempt was not a success, and no further move was made by the Fillmores until 1922. Unity's first approach to a creed was made in 1913 in a statement entitled "What is Practical Christianity."[5] However, no suggestion was made that this statement should become the basis of an organization.

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[1] "Our Mission," Modern Thought, I (April, 1889), 10.

[2] "Where We Now Stand," Modern Thought, I (Jan., 1890), 8.

[3] Unity, VIII (May, 1897), 393 (editorial).

[4] See p. 32.

[5] See Unity, XXXIX (July, 1913), 1.

The pattern of a sectarian organization was fixed on Unity in 1918 when it established a Field Department to develop contact and understanding with the various Unity Centers.[1] Before this time a Center was completely independent but might request Unity of Kansas City to send a lecturer for some special service. Henceforth, Unity School was to develop a group of lecturers whose task was to keep contact with the Centers, making suggestions both as to organization and teaching. Consonant with this, in the following year, a summer school was set up for intensive training of Center leaders. These were called to Kansas City, where they might have direct contact with the founders and come into a more definite understanding of the movement. Although as yet Unity School assumed no jurisdiction over the Centers, Mr. Fillmore announced in 1922 that the Centers usually followed what the School advocated.[2]

Unity School published its first "Statement of Faith" in 1921. Some doubt was expressed as to the wisdom of this move, not lest it bind the followers, but lest it restrict the growth of the leaders. Therefore, the statement was accompanied by a notice that it might be changed at any time, but Mr. Fillmore assured his readers that changes would not be radical. This document, with minor changes, has become Unity's official "Statement of Faith" and is given as printed in 1938:

> 1. We believe in God, the one and only omnipotent, omniscient, and omnipresent Spirit-mind.
> 2. We believe in Christ, the Son of God, in whom is imaged the ideal creation, with perfect man on the throne of dominion.
> 3. We believe in Christ Jesus, the Son of God made manifest in Jesus of Nazareth, who overcame death, and who is now with us in His perfect body as the Way-Shower in regeneration for all men.

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[1] "Center" is Unity's name for a local church group.

[2] See "Why Unity Withdrew from the I. N. T. A.," Unity, LVII (July, 1922), p. 53.

4. We believe in the Holy Spirit, which baptizes the universe and man with the thoughts of God, and perpetually establishes the divine law in all manifestation.

5. We believe in the supremacy and the eternity of the good, as the one and only objective of man and of all things visible and invisible.

6. We believe in the twelve disciples, the twelve powers of man, going forth into mind and body with power and authority to teach, to preach, to heal, and wholly save man and the world from sin, sickness and death.

7. We believe that "God is Spirit," as Jesus taught, and that all of his Spirit is with us at all times, supplying every need.

8. We believe that divine intelligence is present in every atom of man and matter, and that the more abundant life, which Jesus promised, is flooding the world and quickening the minds and bodies of men everywhere.

9. We believe that the original authority and dominion given to man was over his own thoughts, emotions, feelings, and passions, and that, in the lawful exercise of this authority, he will harmonize all discords within and without, and restore the kingdom of God on earth.

10. We believe in the creative power of thoughts and words; that they do accomplish that whereto they are sent and that all men are held accountable for even their lightest words.

11. We believe that through indulgence in sense consciousness man fell into the belief in the reality of matter and material conditions. We believe that the "kingdom of God" can be attained here and now, by overcoming the world, the flesh, and the Adversary through Jesus Christ.

12. We believe in the at-one-ment that Jesus re-established between God and man, and that through Jesus we can regain our original estate as sons of God.

13. We believe that the prayer of faith will save the sick, resurrect the body from "tresspasses and sins," and finally overcome the last enemy, death.

14. We believe that Jesus Christ, the Son of God, is alive and in the world today. We believe that the more abundant life, which Jesus promised, is poured into the race stream as a vitalizing energy, and that, when accepted in faith, it purifies the life-flow in our body, and makes us immune to all disease thoughts and disease germs.

15. We believe that sense consciousness may be lifted up, as "Moses lifted up the serpent in the wilderness," and that all men may be again restored to paradise through faith, understanding, and practice of the divine law, as Jesus Christ taught and demonstrated.

16. We believe that creative Mind, God, is masculine and feminine, and that these attributes of Being are fundamental in both natural and spiritual man. "And God created man in his own image, in the image of God created he him; male and female created he them."

17. We believe that we live, move, and have our being in God-Mind; also that God-Mind lives, moves, and has his being in us, to the extent of our consciousness.

18. We believe that the body of man is the highest-formed manifestation of creative Mind, and that it is capable of unlimited expression of that Mind. "Know ye not that your body is a temple of the Holy Spirit?"

19. We believe that through conscious union with Jesus in

the regeneration man can transform his body, and make it perpetually healthy, therefore immortal, and that he can attain eternal life in this way and in no other way.

20. We believe that the blood of Jesus represents eternal life; that the body of Jesus represents incorruptible substance. We believe that these are original elements in Being, and that they can be appropriated by all who, through faith and understanding, attain the Christ standard of purity.

21. We believe that spirit, soul, and body are a unity and that any separation of these three is transgression of the divine law. We believe that the death that came into the world through the Adamic man resulted in body dissolution, and that the restoration of the lost Eden is already begun, in the demonstration over the death of the body, as shown in the resurrection of Jesus Christ.

22. We believe that the dissolution of spirit, soul, and body, caused by death, is annulled by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving Father to the end that all may have opportunity to attain immortality through regeneration, as did Jesus. "This corruptible must put on incorruption."

23. We believe that the kingdom of heaven or harmony is within man, and that, through man, the law and order existing in Divine Mind are to be established on the earth.

24. We believe that the "second coming" of Jesus Christ is now being fulfilled, that His Spirit is quickening the whole world.

25. We believe that the Golden Rule, "Do unto others as you would have them do unto you," should be the standard of action among men.

26. We believe that Jehovah God is incarnate in Jesus Christ and that all men may attain the Christ perfection by living the righteous life. "Ye therefore shall be perfect, as your heavenly Father is perfect."

27. We believe that the "Word of God" is the thought of God expressed in creative ideas and that these ideas are the primal attributes of all enduring entities in the universe, visible and invisible. The Logos of the first chapter of the Gospel of John is the God idea or Christ that produced Jesus, the perfect man. We believe that the Scriptures are the testimonials of men who have, in a measure, apprehended the divine Logos, but that their writings should not be taken as final.

28. We believe in the final resurrection of the body, through Christ. We believe that we do free our mind and resurect our body by true thoughts and words, and that this resurrection is being carried forward daily and will ultimate in a final purification of the body from all earthly errors. Through this process we shall be raised to the consciousness of continuous health and eternal life here and now, following Jesus Christ in the regeneration or "new birth."

29. We believe all the doctrines of Christianity, spiritually interpreted.

30. Almighty Father-Mother, we thank Thee for this vision of Thine omnipotence, omniscience, and omnipresence, in us and in all that we think and do, in the name of Jesus Christ,

Amen![1]

This theological statement came at the time Unity was asking the International New Thought Alliance to recognize the Jesus Christ standard of living. When Unity precipitately withdrew from the Alliance the following year, the Fillmores felt that their organization was strong enough to establish itself on a national basis. In 1923 the "Annual Unity Conference and Healing Revival" was started, with delegates coming from thirty states. This was substituted for their summer school, which had been organized a few years before.

When Unity School announced its second conference, 1924, Mr. Fillmore stated that a feature of the conference would be the ordination of all Unity leaders who had received diplomas from Unity School and that "UNITY CHURCH UNIVERSAL" would be organized. Let Mr. Fillmore explain how this could be coordinated with the idea of not being a sect:

> The time is ripe for the expression in the world of the church of Christ, which has always been recognized as existing eternally in the heavens or realm of spiritual ideals. Unity people the world over are asking for a closer relation and a more definite fellowship with the foundation church. To meet this need it has been decided to form a Unity Church Universal for the Unity people everywhere.
>
> The setting up of this church of Christ in the earth will not mean the organizing of another sect, but a universal recognition of the true Christian principles in all sects. It will greatly strengthen the faith, understanding, and spiritual power of its members by making visible and active the fellowship they fell in Spirit.
>
> The Protestant Christian churches are agitating a church union, but they have so far been unable to agree as to the basis of the combination. The forms and ceremonies in which spiritual truths are taught and symbolized are barriers to a great church coalition. Hence there is need of a church organization that can interpret and demonstrate the spiritual realities back of the church symbols. All Christians could join such a church without breaking their present religious affiliations. Unity in Spirit and practice is the ideal Christian Church Universal, and it offers to people everywhere a spiritual church membership in which Christ will

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[1] Unity's Statement of Faith (Kansas City: Unity School of Christianity, 1939).

> demonstrate his power to save his people here and now from the ills of mind, body and affairs.
>
> Members of Unity Church Universal will be prepared to show that the Bible teaches both involution and evolution from Genesis to Revelation, thus unifying the fundamentalists and the modernists of the church.
>
> The two great rites of the church of Christ are baptism and holy communion, or the Lord's Supper. These rites have not, heretofore, been administered without the aid of material symbols; Unity is a pioneer in formulating into substance and life the flesh and blood of Christ. We proclaim that the body of Christ is a real substance that can be handled by the mind, which will quicken and purify the life stream of one who has faith in it.
>
> Membership in Unity Church Universal will be based upon spiritual understanding. Application blanks will be sent to all who desire to become members.[1]

Unity Church Universal was organized June 22, 1924. Several hundred persons received spiritual baptism. No mention is made of it, however, after September, 1924. Mr. Charles Fillmore now suggests that he quickly came to himself and realized that the world was not prepared as yet for such a move and to have gone on would have made Unity into another sect.[2]

Unity School was now at the crest of her popularity. The third annual Unity conference announced an attendance of twelve hundred with delegates from England, France, Canada, New Zealand, and the Philippine Islands. Increased effort was made to standardize the Centers. While still emphasizing that local Unity Centers were independent units, Center leaders were informed that they should not try to teach others until they had successfully completed "Unity Correspondence Course" and the "Course in Methods and Ideals" for conducting Centers. This was strongly expressed by 1931.

> Unity feels that more honesty is required in a spiritual ministry than in any other department of human activity, and therefore it cannot accept as sincere any attempt to use the name "Unity," or the name of any other school or organiza-

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[1] Charles Fillmore, "Unity Church Universal," Unity, LX (May, 1924), 438.

[2] Statement by Charles Fillmore, personal interview.

> tion, without at least a definite attempt to uphold in every respect all the ideals for which the name stands.
>
> In entering upon a spiritual ministry, the Center leaders assume a responsibility that includes not only the spiritual welfare of their students, but likewise their mental, moral, physical, and financial welfare. Therefore, the greatest degree of conscientious endeavor should be exercised. Before any individual teacher attempts to establish himself in a spiritual ministry, especially if that ministry involves the supporting of the ideals of some definite institution, he should set about systematic preparation for an adequate service according to the principles that he professes to represent.[1]

Unity School, however, did not stop with a mere admonition. This year saw the changing of the annual summer conference into a "Training School," which was organized on a four-term basis, six weeks to a term, running from May to October. Leaders of Centers were expected to attend at least part time. Then, in 1933, "Unity Annual Conference" was established. The Constitution of "Unity Annual Conference" reveals the technique that Unity School of Christianity now uses to completely control its once independent local Centers. I quote its more important articles:

> Article 3. MEMBERSHIP. The Membership of Unity Annual Conference shall consist of recognized Unity center leaders and ministers who are working in co-operation with the Field Department of Unity School of Christianity, K. C., Mo. After the close of the 1935 Conference, new applicants can be accepted for membership only if they have been ordained by Unity School of Christianity or if their ordination has been approved by the Field Department and the Unity Training School Board. Officials of Unity School of Christianity who have not been ordained may be elected by the Executive Board to honorary membership in the Conference. Application for membership must be filed with the Board of Directors and approved by nine members of the Board. Membership shall be for one year only. All memberships shall expire at the close of the Annual Conference unless renewed previous to that date.
>
> Article 4. EXECUTIVE BOARD. The Executive Board shall consist of twelve members, ministers of recognized Unity centers.
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> Article 8. BYLAWS. All bylaws and regulations for the government of themselves and the Annual Conference shall be

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[1] "Field Department Notes," Weekly Unity, XXIII (Oct. 17, 1931), 6.

formulated by the Executive Board.

BYLAWS:

Article 6. A recognized Unity center shall have as its head an accredited member of this Conference and shall teach the principles of practical Christianity, using the textbooks and literature published by Unity School of Christianity, 917 Tracy Avenue, Kansas City, Missouri, and following the course of teaching as prescribed by that School.

Article 7. In order to be accepted as a recognized Unity center, a center shall eliminate all textbooks and teachings that do not conform to the Christ standard as recognized by the Unity School of Christianity.

Article 8. All centers shall make regular annual reports to the Field Department, on forms supplied by the Field Department, and copies of all announcements and printed matter mailed out by the local centers shall be mailed to the office of the Field Department.

Article 9. Ordination of Unity leaders and ministers shall be performed by the Unity School of Christianity, K. C., Mo. or approved by the Field Department and the Unity Training School Board.

Article 10. The qualifications of a candidate for ordination shall consist of the completion of the Correspondence School Course and the Methods and Ideals Course, and two months attendance at the Unity Training School (eight credits over a period of two years.), and at least one year's independent center ministry that satisfies Unity School and the Unity Annual Conference Executive Board that the candidate's teaching and ethics are of the Christ standard.

Article 11. Licensed Unity teachers are required to be actively engaged in fulfilling prescribed preparation and must have a good record in their present field work. They are authorized teachers but not ordained. Licensed Unity teachers are privileged to have their names listed in the U. A. C. Yearbook as a separate group.[1]

The organization of Unity Annual Conference resulted in some reduction in the number of Unity Centers throughout the world. There are at present eighty-nine "recognized Unity Centers" including three in Canada, two in England, and one in Hawaii. There are one hundred and five ordained ministers in the Conference, of whom eighty are women and twenty-five are men. There are also sixty-two licensed teachers training for ordination; fifty-five of these are women and seven are men.

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[1] Unity Annual Conference Yearbook (Kansas City: Unity School of Christianity, 1939), pp. 23-30.

The most difficult problem the Executive Board of the Conference has faced in its five years' history has been that of granting credit for courses taken in the various Centers. Since these, being subject to the direction of Unity School's Field Department, can use only Unity literature and must meet Unity's standards, many thought that credit should be allowed by Unity School. Nevertheless, it was finally decided that such courses were only preparatory to Unity's Training School and Correspondence study.[1] And local Centers were told that they had no authority to start a separate ministry. One wonders if Mrs. Eddy's spirit does not sometimes arise to chide Mr. Fillmore concerning his critical article in 1889--"Truth Bows at No Human Shrine."

Summary

Unity School of Christianity must now be classed as a Christian sect, not yet come to have denominational status.[2] It originated as a critic of the established church, both in its doctrine and ritual, and has continued to express the attitude of dissent. For the most part it does not seek to cooperate with the religious federations of the communities in which it operates and is not invited to membership in such organizations. As an institution it has developed all the functions that belong to the organized church. It has a distinct history, which it is now recognizing as it is celebrating its fiftieth anniversary.

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[1] *Ibid.*, p. 35.

[2] Robert E. Park and Ernest W. Burgess, *Introduction to the Science of Sociology* (2nd ed.; Chicago: The University of Chicago Press, 1924), pp. 872 f. These authors define a sect as a "religious organization that is at war with the existing mores." They make a clear distinction between a sect and a denomination on the basis of attitude. A sect tends to become a denomination when it becomes tolerant of rival organizations and is tolerated by them.

Since the World War it has developed and published its own creed, and since 1933 it has required all its ministers and local Centers to conform to that theology. It now has a government more centralized and autocratic than found in most Protestant denominations. Only Unity literature can be used and sold at its various Centers. Its ministers hold their status in the organization for but one year at a time. They are required to make an annual report direct to Unity School of Christianity and to furnish it copies of all programs and publicity. They can invite no one to share their pulpit without the approval of the Field Department of Unity School of Christianity. Unity Annual Conference, through its Executive Board, functions as a judicial body such as the church courts in Protestant denominations.

Unity has developed a system of worship including both church and Sunday school. It supplies its own Sunday school literature and for many years has published a Unity hymnal. The sacraments of baptism and the Lord's Supper are observed at Unity Centers, the former with a symbolism significant only to its own adherents. Unity School, unlike a school but very like a church, has developed a complete system of propaganda. It has originated and publishes to-day six such magazines. About forty percent of each issue of these periodicals is mailed to non-subscribers. Since 1915 it has kept a strong staff of lecturers in the field. Its publishing department is printing several books a year. Every Center is an official distributer of books, magazines, and pamphlets. "Silent-70" sends free magazines into twelve hundred libraries scattered over the entire world and into every eleemosynary and penal institution where it can find entrance. One Center is carried in Unity's directory as "Christ Church," Los Angeles, and some of the Center leaders believe that the Centers should seek membership in the local church federations.

Unity School of Christianity publishes no official record of the number of its adherents. Such statistics as it has released from time to time have been part of its appeal for funds and do not give an accurate picture of its influence in the religious life of to-day. We have already noted that the Field Department directs eighty-nine Centers or churches with a serving group of one hundred sixty-seven, including both ordained ministers and licentiates. The original Center, Unity Society of Practical Christianity in Kansas City, reports an average attendance of six hundred at its Sunday meetings in 1938.[1] South Side Unity Center in Kansas City has a much smaller attendance. The two groups unite each year in a highly advertised Easter service. There were approximately 2,300 at this service in 1939. Three other Unity Centers; located at Detroit, Los Angeles, and New York; have attained considerable size. The average Sunday attendance at all Unity Centers during 1938 was 16,900.[2] If the ratio of attendance to membership in Unity is comparable to that generally found in Protestant groups, Unity's adherents number approximately fifty thousand.

Unity's influence, however, is much wider than the above figures indicate. An analysis of the increase in the number of subscriptions to Unity's various magazines during the past twenty years gives a better understanding of its place in the religious life of the period. The following table gives the average number of each issue of Unity's magazines for the years 1919, 1928, and 1938:

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[1] Statement by Louis E. Meyer, Minister of Unity Society, personal interview.

[2] Statement by Celia C. Ayres, Director of Field Department of Unity School of Christianity, personal interview.

Magazine	1919[a]	1928[b]	1938[c]
Unity	47,500	148,642	96,000
Weekly Unity	27,000	185,000	170,000
Unity Daily Word[d]	......	144,366	182,000
Wee Wisdom	4,000	52,805	134,000
Good Business[e]	......	23,784	17,500
Progress[f]	......	27,623	50,000

[a] Unity, LVI (April, 1922), 376.

[b] Unity News, X (Dec. 8, 1928), 1. This was a weekly, now discontinued, published for the benefit of the workers at Unity headquarters.

[c] Statement by Ralph Tackett, Manager of Publications, personal interview.

[d] First published in 1924. [e] First published in 1922.

[f] First published in 1927.

Unity magazines are marketed both through individual subscriptions and through news and magazine stands. The following figures show the number of paid subscriptions to the various magazines in 1938[1] exclusive of Weekly Unity, which is distributed largely through Unity Centers:

Magazine	Number of Paid Subscriptions
Unity	75,000
Wee Wisdom	114,000
Unity Daily Word . .	143,000
Progress	46,000
Good Business	15,500
Total	323,500

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[1] Statement by Ralph Tackett, personal interview.

This does not mean, however, that this number personally subscribed for a Unity monthly in 1938. In 1927 Unity School stated that seventy percent of its subscriptions were gifts.[1] These came through the "Prosperity Banks," "Good Words' Clubs," and "Help-One-a-Month Clubs." The ratio is somewhat reduced at the present time. The following percentages were released by the Accounting Department of Unity School, March 3, 1939:

Magazine	Percentage of Individual Subscriptions	Percentage of Gift Subscriptions
Unity..............	70	30
Weekly Unity.......	55	45
Unity Daily Word...	65	35
Wee Wisdom.........	55	45
Progress...........	50	50
Good Business......	60	40

Using the paid-subscription list as the basis of calculation there were approximately 193,800 personal subscribers to Unity periodicals in 1938. No data is available to show the amount of overlapping in the subscription lists. Certainly many homes receive more than one of the magazines.

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[1] *Unity*, LXVII (July, 1927), 84.

PART II

THEOLOGICAL ASPECTS OF UNITY

INTRODUCTION

THE SOURCES OF UNITY'S THOUGHT

The philosophy of Unity is a syncretism of mental atmosphere of American cult-life during the last decade of the nineteenth century. The Fillmores, in the first issue of Modern Thought, set this as their ideal: "Modern Thought hopes to perpetuate its existence by showing the good in all religions and all philosophies."[1] Mr. Fillmore, at least, was determined not to confine himself to any sect, creed, or dogma.[2] Whether they "borrowed the best from all religions,"[3] as Mr. Fillmore thinks, may be arguable; certainly they laid hold on all the "isms" of the day, as well as other sources, to augment their thinking. The more apparent sources of Unity's thought are: New England Transcendentalism as represented by Emerson, Christian Science, Hinduism, Theosophy, Rosicrucianism, Spiritualism, New Thought, popular science, and the Bible.

The first and most abiding love of the Fillmores was New England Transcendentalism, especially as it came to them through the mind of Ralph Waldo Emerson. This was in their blood before they had any direct contact with Christian Science. In the early eighties of the past century they named their first-born son Lowell and their second, Waldo. Emerson's essays on "Heroism," "Love," "History," "Self-Reliance," "Compensation," "Spiritual

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[1] Charles Fillmore, "Our Mission," Modern Thought, I (April, 1889), 10.

[2] See Unity, XXXIX (July, 1913), 1.

[3] Unity, LIX (Oct., 1923), 404.

Laws," "Friendship," "Prudence," "The Oversoul," "Circles," "Intellect and Art"[1] caught their attention. Modern Thought, first issue, appeals to all students of metaphysics to make a study of Emerson. "His writings contain the essence of all the higher thoughts that are now being so lavishly given to the world through Christian Science, Metaphysics, Theosophy, and the various systems of soul culture."[2] This interest in Emerson has never lagged; he stalks across the pages of almost every one of their books and appears frequently between the covers of their magazines. He is ever with them; the most recent number of Unity[3] carries a thought from his scintillating mind.

A second and quite influential source of their thinking was Christian Science. This cult gave hope to them at the darkest moment of their lives. Through its ministry Mrs. Fillmore was "healed" of her tuberculosis. From her first contact she became an enthusiastic devotee of Christian Science, and she finally won from Mr. Fillmore an acknowledgment that it was "an epitome of the best features of the ethical and religious systems of the past."[4] They adopted that name in 1890 for their growing magaaine, and only the policy of exclusion set up by Mrs. Eddy kept them from moving from their originally announced desire to cater to the good in all religions into the mold which she had set up. Because of this, while they sold her Science and Health and quoted from her other writings, they followed her from afar, becoming disciples of Emma Curtis Hopkins and Ursula Gestefeld, both renegades to the founder of the movement. Undoubtedly Christian

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[1] See Modern Thought, I (April, 1889), 8 (editorial).

[2] Ibid., p. 8.

[3] See Unity, XC (May, 1939), 20.

[4] Christian Science Thought, II (June, 1890), 8 (editorial).

Science gave Unity its basic pattern: its metaphysical idealism, its nomenclature, its emphasis upon the primacy of health, its insistence upon the practicability of its methods, its attempt to give its system standing and respectibility in the community by appeal to Scripture--all these are direct contributions of Mrs. Eddy through the above-mentioned teachers, her former pupils.

A third source of Unity is the occult literature coming from the East, especially Hinduism. The leading editorial in the second issue of Modern Thought is introduced by Emerson's poem "Brahma." The writer looks directly toward the East.

> The East is the storehouse of a spiritual life of which we do not, and cannot, in our present material thought environment, but in a limited degree comprehend. The Christian religion has answered our needs up to the present age, but the evolution of the spirit has created a demand for a religion of broader scope, and we turn to the lore of India, for lack of a better system nearer home.[1]

The magazine, in its third issue, begins to carry a translation of "The Legend of Krishna and the Origin of Brahmanism," from the French of Edwin Schure; and this is continued through seven issues. Such ideas as "God is good--God is all," "the divinity and innate goodness of the soul," "reincarnation," "every religion . . . . is a travelling to the same goal," "God is Father-Mother," "believe nothing until you experience it"[2] are basic in Hindu philosophy and play a real part in the thought of Unity and Christian Science. When Swami Vivekananda settled in America after the World's Fair of 1893, Unity became much attached to him, quoting and selling his literature.[3]

However, the Fillmore knowledge of the occult East was for the most part not direct but came through Theosophy. The writings of Madame Blavatsky, H. S. Olcott, A. P. Sinnet, W. J. Colville, John Hamlin Dewey, Percy Gregg, and J. D. Buck--all connected with this movement--were offered for sale by Modern Thought in its early issues, and a large section of W. J. Colville's Spiritual Therapeutics is quoted.[1] In an early editorial Mr. Fillmore accepts the chronological scheme of Theosophy, the idea of the spiritualization of our planet, and of knowledge gained through the "Spiritually Illumined."[2] Such articles as "Occident and Orient,"[3] "Karma Action,"[4] and "Incarnation and Reincarnation"[5] come from this theosophic school of thought. The most influential of this group, so far as the Fillmores were concerned, was John Hamlin Dewey, who styled himself a Christian Theosophist. His book, Christian Theosophy, was favorably reviewed in Modern Thought[6] and was offered as a subscription prize in developing the circulation of the magazine. As we shall show later, his attempt to explain that the life and teachings of Jesus, metaphysically interpreted, were in accord with the experience of the sages of the East had a deep influence on Mr. Fillmore's publication, The Twelve Powers of Man.

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[1] Modern Thought, I (May, 1889), 8 (editorial).

[2] See Swami Vivekananda, "Hinduism," The World's Parliament of Religions (Chicago: The Parliament Publishing Co., 1893), II, 968-978.

[3] See Unity, VII (June, 1896).

Fifthly, the Rosicrucian influence on Unity is noticeable, especially in the writings of F. B. Dowd. Mr. Dowd's book, The Temple of the Rosycross, found a deep response in the soul of Mr. Fillmore.[7] From it he got the "Winged-Globe," the permanent symbol of Unity. The one idea of Dowd's that most definitely took hold of Mr. Fillmore was his attitude toward the problems of sex. Dowd's thesis was that all sin is sexual--"all diseases spring from the mind, and a fallen, reversed, perverted and monstrous love nature."[1] Mr. Fillmore quotes this in his editorial favoring that position, September, 1889;[2] he also uses Dowd as his chief authority a month later in his article "Elixir of Life."[3] This article calls for sex continence. There is a close parallel between other ideas in this book and ideas later expressed by Mr. Fillmore, for example: immortal life is here on earth;[4] regeneration of the body comes about through uniting it consciously with Divine Mind;[5] the soul is located back of the stomach;[6] and the teachings of Jesus apply wholly to this life.[7]

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[1] See Modern Thought, I (July, 1889), 1.

[2] Ibid., p. 8.

[3] Ibid. (Aug., 1889), p. 11.

[4] Ibid., p. 7.

[5] Ibid. (March, 1890), p. 3.

[6] Ibid. (April, 1889), p. 15.

[7] Ibid. (Nov., 1889), p. 11.

For twenty years Mr. Fillmore was directly interested in Spiritualism. Unity clearly shows evidence of this interest. The first issue of Modern Thought has an article by George H. Brooks, a Spiritualist.[8] Mr. Brooks declares that healing can best be done by sending thought to the particular part of the body in which the difficulty is lodged, an idea later stressed by Mr. Fillmore. On the subject of Spiritualism there was a difference of opinion between Mr. and Mrs. Fillmore. She declared: "I have never seen a Spiritualist who was satisfied. He is always searching for greater proof; Christian Science can give him that proof for it takes nothing for granted but reasons from cause to effect."[1] Mr. Fillmore sought to include his spiritualist friends in the early circle of the magazine's writers, but under her leadership he steadily moved away from that position. Yet their influence has lingered. He still believes their testimony that mediums actually contact departed spirits but thinks that such spirits, since they did not have sufficient wisdom to retain their own bodies, can have no greater wisdom than they had in the flesh. He objects to dabbling in Spiritualism because he thinks it weakens man's control of himself. The ideal of the individual is the I AM control of his own thoughts and forces; so he should not let a medium break that control. Mr. Fillmore has been pushed to defend himself against the charge of teaching Spiritualism repeatedly; it is the only "ism" against which he has felt impelled to write a definite charge.[2]

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[1] F. B. Dowd, The Temple of the Rosycross (3rd ed.; Chicago: F. B. Dowd Publishing Co., 1897), p. 93; see also p. 117.

[2] Charles Fillmore, Modern Thought, I (Sept., 1889), 8 (editorial).

[3] Modern Thought, I (Nov., 1889), 8.

[4] F. B. Dowd, op. cit., p. 76.

[5] Ibid., p. 71.

[6] Ibid., p. 115.

[7] Ibid., p. 76.

[8] Modern Thought, I (April, 1889), 6.

The history of Unity has been closely interwoven with the whole New Thought movement. Along with most New Thought leaders the Fillmores openly acknowledge their indebtedness to P. P. Quimby, especially as his thought was interpreted by Warren Felt Evans. In his first year as an editor Mr. Fillmore espoused the body-mind theory of Evans against that of Mrs. Eddy.[3] Later he declared that Mr. Evans' seven volumes were "the most complete of all metaphysical compilations."[4] Unity has twice been officially connected with the New Thought organization; and there has been an almost constant exchange of publications and speakers be-the Homes of Truth of the west coast, Divine Science of Denver,

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[1] Myrtle Fillmore, "Why Should They Conflict," Modern Thought, I (June, 1889), 6.

[2] Charles Fillmore, Concerning Spiritualism (Kansas City: Unity School of Christianity).

[3] Modern Thought, I (June, 1889), 4.

[4] Unity, XXVIII (May, 1908), 283.

Unity of Kansas City, and the New Thought Centers located largely in the East. Charles B. Patterson published a biographical sketch of Mr. Fillmore in Mind in 1902.[1] The names of Henry Wood, Ralph W. Trine, Charles B. Newcomb, and Abel L. Allen grace the Unity publications. For almost forty years Horatio W. Dresser has contributed articles to Unity. Elizabeth Towne, editor of Nautilus, has visited Unity at Kansas City and made her contribution to its growing literature. One of the more recent stars in the New Thought firmament is a Divine Science leader, Emmet Fox of New York. He has an article in the current April, fiftieth anniversary, number of the Fillmore magazine. And Unity seems to have published all of the poems of Ella Wheeler Wilcox.

Unity is ordinarily classed with New Thought. It differs from it at two points: first, was there a "fall" of man; and second, how much emphasis should be put on the body? Most New Thought teachers emphasize a steady progression of the race from the animal level; Unity teaches a "fall." Unity gives more emphasis to allegorizing the teachings of Jesus and trying to apply them directly to the body of man. New Thought and Divine Science leaders are more general in their teachings at this point and are rather critical of Mr. Fillmore's mental treatment of the body-brain centers. They speak of Unity as being "body-conscious" and as having a decided materialistic tinge.

While denying any real need for science and its technique as a way to knowledge, Mr. Fillmore has kept his ear tuned to the popular scientific presentations of the period. Darwin and cosmic evolution, Edison and his phonograph appear in Modern Thought at its beginning in an editorial discussion the then acute conflict between science and religion concerning miracles. The writer attributes the conflict to the "degeneracy" of the church and assures his readers that the gulf between science and religion will soon be bridged as people become aware of the power of mind to manipulate matter.[1] Mr. Fillmore has searched popular scientific writings for usable statements to support his position and then lifted them from their context with little regard for the purposes of the writers. In a recent explanation of Unity's thought, he has so quoted eight scientists--Brady, Weiss, Lodge, Jeans, Crile, Osborn, Eddington, and Russell.[2] No attempt is made by him to apply scientific tests or principles to the problems with which he deals--health and prosperity. Science has furnished much of his recent terminology.[3]

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[1] See Unity, XVII (Aug., 1902), 69.

The final source of Unity's thought is the Bible, especially Genesis, the four gospels, the writings of Paul, and Revelation. Since Unity claims to be primarily a rediscovery of the technique of Jesus as it is related to the matter of healing, this is to be expected. Unity goes further in the use of the Bible than Mrs. Eddy in Science and Health, who confined herself largely to a few chapters in Genesis. For almost its entire history, Unity has offered a weekly metaphysical interpretation of the International Sabbath School Lesson. Like Mrs. Eddy, however, Mr. Fillmore is attracted almost magnetically to the Genesis story, which he calls the "world's best known and least understood allegory."[1] No Unity leader has made a systematic presentation of any book of the Bible save Genesis; the school has published a large, metaphysical dictionary of the Bible in which it seeks to set forth "in simple language the inner, esoteric meanings of Scriptural names."[2] We shall discuss their attitude towards the Scripture as we deal with their theory of knowledge and its application to the above-mentioned sources.

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[1] See Charles Fillmore, "Science and Religion," Modern Thought, I (April, 1889), 9.

[2] See C. S. Braden (ed.), Varieties of American Religion (Chicago: Willett, Clark and Co., 1936), pp. 141-154.

[3] The following suggests Mr. Fillmore's use of science: "The scientists tell us that the ether is charged with electricity, magnetism, light rays, X-rays, cosmic rays and other dynamic radiations; that it is the source of all life, light, heat, energy, gravitation, attraction, repulsion. . . . science gives to the ether all the attractions of heaven without directly saying so." Charles Fillmore, Prosperity (Kansas City: Unity School of Christianity, 1938), p. 12.

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[1] Charles Fillmore, Mysteries of Genesis (Kansas City: Unity School of Christianity, 1936), foreword.

[2] Metaphysical Bible Dictionary (Kansas City: Unity School of Christianity, 1931), preface.

CHAPTER V

THE PROBLEM OF KNOWLEDGE

The Test of Truth

There are three elements in Unity's theory of knowledge: the nature of God, the psychology of man, and the use of logic. First, Unity is a metaphysical idealism. God is Mind; Mind has evolved itself into a world of forms, and one of these forms is man--Mind come to self consciousness.

> Man is a phase of God-Mind, and his mind must act like God-Mind.[1]
>
> In Truth there is but one Mind. . . . . man expresses Mind in a multitude of ways.[2]
>
> God is supreme Knowing.[3]

The second element in Mr. Fillmore's theory is his idea of the psychology of man. Psychologically, man is mind in three aspects--superconscious, conscious, and subconscious. Consciousness, the center of this trinity, is man's awareness of himself; it is that "phase of knowing by which we take cognizance of our existence and our relation to what we call environment."[4] The subconsciousness is the memory of man--the unity of all past thinking, both of this and previous incarnations, and the directing agent in all bodily relations. It has no creative ability but carries out automatically the habits one has trained into himself through the conscious mind.[1] The superconscious mind is located at the top of the head and is the organ of communion with God.

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[1] Charles Fillmore, Christian Healing (14th ed.; Kansas City: Unity School of Christianity, 1928), p. 18.

[2] *Ibid*., p. 90.

[3] *Ibid*., p. 104.

[4] "Consciousness," Metaphysical Bible Dictionary, p. 155.

> The superconscious mind, Christ consciousness, or spiritual consciousness is a state of consciousness, that is based upon true ideas, upon an understanding and realization of spiritual Truth.[2]
>
> Christ is the only begotten Son of God, or the one complete idea of perfect man in Divine Mind. This Christ, or perfect man-idea existing eternally in Divine Mind, is the true, spiritual, higher self of every individual.[3]
>
> Man has a mind called the Lord, transcending both the conscious and the subconscious.[4]

The superconsciousness in man, that is, the Christ or Lord, is the second element of the "Divine trinity"--mind, idea, expression. Now the problem of attaining real knowledge is that of direct adjustment of the conscious mind to the Christ mind. The conscious mind looks in two directions: it looks outward through the five senses to other forms; it looks inward and upward through what Mr. Fillmore calls the sixth and seventh senses--"thought" and "intuitive perception." The thinking sense involves man's ability to create forms or call God-ideas into manifestation through words. The intuitive sense, "located back of the heart at the solar plexus," is that quality of consciousness by which we immediately apprehend Truth. Stated in psychological terms, superconsciousness is "Supreme Knowing"; consciousness turned upward is "Understanding." The process of gaining Truth, then, is man's realization of his true nature as a "Son of God." No outward experience is necessary to such knowing; one needs only to affirm one's birthright:

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[1] Mr. Fillmore says: "There is a subconsciousness that carries on digestion, assimilation, circulation, respiration, elimination ahd the like. We should not be in possession of an organism having the various movements of mind unless at some point in our experience we had established them." Charles Fillmore, Mysteries of Genesis, p. 77.

[2] "Consciousness," Metaphysical Bible Dictionary, p. 155.

[3] "Christ," ibid., p. 150.

[4] Charles Fillmore, Christian Healing, p. 90.

> Never say, "I don't know"; "I can't understand." Claim your Christ understanding at all times, and declare: "I am not under any spell of human ignorance. I am one with Infinite Understanding." The accumulation of ignorance gathered through association with ignorant minds can be dispelled by the Word. You may know by simply holding that you know. This is not egotism, but spiritual knowing. When you declare divine understanding, you sometimes meet your old line of thought and are disappointed. Right then continue to hold for knowing. Judge not by appearances. Do not act until you get the assurance; if you keep in the Spirit by affirmation, the assurance will come. Will it come by voice? No! you will know through the faculty of intuition. Divine knowing is direct fusion of mind of God with mind of man.[1]

So the true source of knowledge is the "Spirit of Truth" within every man. Consciousness has blinded man somewhat to this Spirit by turning outward through the five physical senses into the world of experience. This explains why man is not naturally conscious of the Divine Presence to-day. He has built up a sense-world, a world of things, which, so long as he trusts it, keeps him apart from his birthright to "Absolute knowledge." "To arrive at Truth we must find the opposite of what the senses reveal."[2] Ernest C. Wilson, applying the words of Shelley, says: "Consciousness. . . .

"Like a dome of many-colored glass
Stains the white radiance of eternity."[3]

Recovery from this condition of blindness and return to pure knowledge requires effort, and sometimes is reached only by stages through dreams and visions. The consciousness of man may be so filled with error-thoughts that the Divine Mind cannot at first find entrance to it during man's waking moments. Mr. Fillmore recalls that his earliest experiences of gaining Truth came in this way.[1] When messages come through dreams it may be necessary for the one receiving them to seek out an interpreter more advanced in Truth; or, as in the case of Joseph, one may be so near the Father's house that God himself will show him the dream. It follows, also, that the check or test of knowledge must necessarily be individual. No objective standards can be set up, and we should not submit our will to another.

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[1] Charles Fillmore, Christian Healing, pp. 106-107.

[2] Charles Fillmore, "Self Training," Unity, VII (July, 1896), 161.

[3] Ernest C. Wilson, The Sunlit Way (Kansas City: Unity School of Christianity, 1928), p. 22.

But Mr. Fillmore would not agree that this opens the door to intellectual anarchy. If one is in Truth, he will trust the logic of mind. Students must learn to follow Truth to its ultimate implication regardless of seeming inconsistencies. "If appearances are out of harmony with your mental premise, do not let them unseat your logic."[2] For example, the statement, "God is good; God is all," denies that there is or can be any real evil. Therefore, one must not let any appearance of evil cause him to waver from this affirmation in thought, word, or deed.

> This is not blind belief; it is an acquiescence in the superconsciousness of the logic of Being. The Superconsciousness is man's only sure guide in the mazes of the creative process. By trusting to the infallibility of this guide, man opens himself to the inspiration of the Almighty.[3]

An intuitive experience of the oneness of man with Being, deliberately affirmed, and followed by man to its logical conclusion will guide the one who trusts it into knowledge of truth. This is the theory of knowledge held by Unity.

Application of the Test of Truth to Its Sources

We consider now how Unity's theory of knowledge causes it to react toward its sources. Christian Science, Hinduism, and Theosophy have so much in common with Unity in this respect that we need not deal with them. We must look at Unity's attitude toward science and the Scripture.

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[1] See Thought, V (Feb., 1894), 454.

[2] Charles Fillmore, Christian Healing, p. 8.

[3] Ibid., p. 9.

Mr. Fillmore has assumed a dual attitude toward science: On the one side, as has been suggested, he has developed a scientific nomenclature by which he has sought to give his system intellectual standing and has assured his readers that Unity is the real synthesis between religion and science:

> When Christians understand the science of thinking, the power of thought to manifest itself, and how the manifestation of thought is accomplished, they will no longer fear material science; when material scientists have fathomed the real nature of the living force that they discern as ever active in all of nature's structures, they will have more respect for religion.[1]

On the other hand, Mr. Fillmore's theory of the Absolute and of knowledge as intuitive without the need of experience together with his theory of evil as being a darkening of intellectual perception makes him a severe critic of the scientific method. He says that it is foolish to try to store up knowledge, that intellectual people often make a burden out of life because they try to accumulate more knowledge than they can apply.[2] He also suggests that intellectual or scientific standards are "constantly shifting opinions" and adds that the science that is founded upon Spirit is the "only real science."[3] Why should one struggle through the maze of modern scientific education when he has in him "that which, when opened, will place him in direct contact with universal knowledge and enable him instantly and continuously to draw forth anything he may wish to know?"[4] Furthermore, it is out of sense-perception, which gives the basic material that science seeks to organize into knowledge, that the ills of mankind have come--discord, limitation, disease, death. We shall see how antagonistic to science Unity is when we consider the application of its theory of knowledge to the problem of disease.

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[1] Ibid., p. 28. [2] See Ibid., p. 9.

[3] Ibid., p. 7. [4] Ibid., p. 91.

Finally, how does Unity handle the Bible, which has been the authority for Christians for so many centuries? Mr. Fillmore admits that Scripture may be a good guide for those who have not come into a realization of Truth; but one who has the "Spirit of Truth" has the substance of which the Bible is only the shadow.

> Scripture may be a satisfactory authority for those who are not themselves in direct communion with the Lord, but we should remember that we have gone deeper into practical metaphysics than the people that lived when the Bible was written.[1]

The Bible is one of many sacred books, all of which are to be treated with reverence, for they are the "records of men as to what their experiences have been in communing with the omnipresent God."[2] But these records are only corroborative and sometimes contain grievous errors. Mr. Fillmore has been especially critical of the Apostle Paul. He feels that Paul has loaded "old beliefs," especially the blood sacrifices of the Hebrew faith, upon the teachings of Jesus. He once said: "If Paul had known how conditions are made through thinking and speaking he would not have written many things that are credited to him."[3] In this instance, however, Mr. Fillmore does not judge Paul on the basis of intuitive knowledge but says he knows Paul in the flesh and has his word for it.[4]

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[1] "Correspondence," Unity, VII (Oct., 1896), 400.

[2] Charles Fillmore, The Twelve Powers of Man (Kansas City: Unity School of Christianity, 1930), p. 114.

[3] "Correspondence," Unity, VII (Oct., 1896), 400.

[4] Ibid. See also Unity, VIII (Jan., 1897), 78. Mr. Fillmore reported that at that time Paul was a "plain American citi-

During the early years of his movement Mr. Fillmore would have little to do with the Bible; but, as he worked out things in the Absolute, he finally discovered that his experiences were being "corroborated in a wonderful way in the Hebrew Scriptures."[1] This led to a more definite study of them and finally to the issuance of a large Metaphysical Bible Dictionary, the most ambitious publication attempt of Unity School. The significant thing about it is its method of interpretation. It assumes that the historical side of the Bible is a mere shell in which an inner meaning is hidden and can be discovered only by those who are already attuned to the Spirit of Truth.

> The Bible and the prophets can be understood only by those who arrive mentally at the place where the writers were when they gave forth their messages. It requires the same inspiration to read the Scriptures that it required to write them.[2]

The method of interpretation is not new. The Fillmores in this respect belong in the lineage of Origen, Swedenborg, and Mrs. Eddy. To these the allegorical character of the Bible was of primary importance. Scriptural terms have "both an outer and inner significance." The historical is a veil which must be lifted in order to discover the inner, esoteric, spiritual significance. This is the method of Unity:

> The history of the Hebrew race from Adam to Jesus is a symbolical picture of the development of one man's character, veiled under many personalities, and that man is every man who is following Christ. The journeys of the children of Israel are but the journeys of man's thoughts in his consciousness. Every name, place, and circumstance refers to some condition of spirit, soul or body. The spirit is the realm of ideals, the soul the realm of thoughts, and the body the realm of forms.
>
> In studying this great arcanum of Truth we should remember that it encompasses the whole of man and hence it is a

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zen." He did not realize his previous incarnations until he was thirty-eight years of age.

[1] Charles Fillmore, Christian Healing, p. 69.

[2] Unity, VIII (Feb., 1897), 216.

> work on physiology, metaphysics and transcendentalism. Every character is the representative of some Divine Idea operating on one of these three planes. For instance, Moses represents, in the spiritual, the Perception of the Law; in the physical, the Record of the Law. Aaron represents, spiritually, the Idea of Strength; mentally, the Word of Strength; and physically, Strength in Action. So with all the characters and incidents--they have a trinity of action. When this is understood, all seeming inconsistencies in interpretation will disappear.[1]

This is Unity's attempt to unite the metaphysical, mystical East and the practical, ethical West. Mr. Fillmore's theory of God as the Absolute and knowledge as intuitive has resulted in giving the West only the status of a handmaid, both as to science and religion.

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[1] Charles Fillmore, "The Scriptures," Unity, VII (July, 1902), 19.

CHAPTER VI

THE NATURE OF GOD

While Unity leaders attach both personal and impersonal symbols to their concept of God, their pattern of thinking is always pantheistic. Invariably associating personality with form and its limitations, the Fillmores insist that those who think of God in terms of personality get a wrong understanding of the character of "Original Being" and its relation to the world. God is formless, so we must drop all thought of God as circumscribed or limited. God is Spirit, not person; God is substance, not matter. God is the basis of all form but does not enter into any form as a finality. He is the "universal Substance," that which stands back of and under form and matter, from which flows all manifestation.

God can be defined only by the use of abstractions. God is "Principle, Law, Being, Mind, Spirit, All-Good, omnipotent, omniscient, omnipresent, unchangeable. . . . Cause and Source of all that is."[1] The personal element is ever excluded from the definition. "God is not a. . . . person having life, intelligence, love,power.. God is that invisible, intangible, but very real something we call Live. . . . Love. . . . Power."[2] Without regard to the nature of the subject, each term is given a sort of spatial or quantitative significance. "Absolute" does not mean self-existent or unlimited, but rather the sum of all being, the unity of all distinctions. The "infinite Mind. . . . fills immensity."[1] "Omnipotence is a monopoly of power. . . . the principle by means of which all power is made manifest."[2] Omnipresent means that God is the only Being of which all creation is but the individualized expression. "He is the universe."[3] When John said "God is love," he meant that God was "the essence by and through which men are capable of loving one another."[4] Unity insists that any attempt to circumscribe God by associating Him with persons would be idolatry.

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 15.

[2] H. Emilie Cady, Lessons in Truth (Kansas City: Unity School of Christianity, 1925), p. 6.

Nevertheless, Unity frequently embellishes its concept of God with personal terms. "What we need," says H. W. Dresser, "when trying to make the thought of God as practical as possible is. . . . a symbol or figure of speech to bring the idea home to all persons."[5] Unity, in common with many thinkers in the New Thought field, has made constant use of personal symbols of God in presenting its message to the world. The first textbook gives expression to this method:

> To the individual consciousness God takes on personality, but as the creative underlying cause of all things, He is Principle, impersonal; as expressed in each individual, he becomes personal to that one--a personal, loving, all-forgiving Father-Mother. All that any human soul can ever need is the infinite Father-Principle, the great reservoir of unexpressed good.[6]

So Unity calls God "Father," "Mother," "Creator;" manifestations of God it terms "sons of God." The abstract nouns defining God are turned into verbs: "God loves"; "God wills"; "God knows." Believers are told to trust God and to serve God. Unity literature is filled with scriptural quotations concerning God, which carry personal meanings. Cora D. Fillmore, in one of Unity's latest publications, states all her Affirmations in person-to-person terms--"Jesus Christ is raising me."[1] At headquarters each day the entire group of Unity employees, led through a loud speaker system, pause from their activities to repeat aloud the Lord's prayer. Thus Unity's adherents and inquirers, already emotionally charged with such symbols through their experience in the Christian community, are warmed and fed and comforted. This casual adornment of the pantheistic structure with personal symbols sometimes gives Unity's God-idea the appearance of a hybrid, but it is only appearance. God is still the "inexorable Principle at the source of all existence."[2]

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[1] Thought, V (April, 1893), 9.

[2] A. P. Barton, "God," Thought, V (June, 1893), 106.

[3] Sarah D. Scott, The True Character of God (Kansas City: Unity School of Christianity, 1927), p. 3 (pamphlet).

[4] A. P. Barton, "God," Thought, V (June, 1893), 106.

[5] H. W. Dresser, "Spiritual Truths," Unity, LXXVIII (June, 1933), 18.

[6] H. Emilie Cady, Lessons in Truth, p. 11.

God is idea and manifestation, thought and extension. Unity ascribes to the divine essence characteristics of both mind and matter. Yet there is no dualism in its universe. The infinite evolves itself into the finite; the finite achieves its destiny by return to the infinite. Charles Fillmore says:

> The is-ness of mind is but one side of it. Being is not limited to the level of is-ness; it has all possibilities, including that of breaking forth from its inherencies into the realm of appearances. Mind has two sides, being and appearance, the visible and the invisible. To say that mind is all and yet deny that things that do appear have any place in the all-ness is to state but half the truth.[3]

In such a world there is no creation in a personal sense.

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[1] See Cora D. Fillmore, Christ Enthroned in Man (Kansas City: Unity School of Christianity, 1937).

[2] H. Emilie Cady, Lessons in Truth, p. 11.

[3] Charles Fillmore, Prosperity (Kansas City: Unity School of Christianity, 1938), p. 27.

As idea, the universe is coexistent with God; as manifestation, the universe is a continuous evolution of God. "Creation is the God consciousness forming within itself centers, which it seeks to endow, through orderly procedure, with all its attributes."[1] The original design in Divine Mind is eternally fixed, but creation is going on all the time. The first and second chapters of Genesis, metaphysically interpreted, are a complete explanation of Principle evolving its world. The six days of the first chapter represent six "degrees or stages" of God-Mind. "Create" means to "ideate." God-Mind ideated the world in the heavens--"the realm of ideas." The climax of the Mind-ideation process was reached when wisdom and love communed together and produced the mental image, Man. This particular ideation is the "only-begotten Son, the Christ, the Lord God, the Jehovah, the I Am."[2] "In the six mind movements, called days, Elohim God creates the spiritual universe and spiritual man. He then rests. He has created the ideals, patterns, for the formed universe that is to follow."[3]

The process of bringing the universe into form or manifestation is carried on by Jehovah or the Logos. This is the subject matter of the second chapter of Genesis. Jehovah God forms that which Elohim God has created in mind. The Logos makes visible through the power of thought--"God said." Thought is the Spirit executing the idea. Ideas project themselves into forms. This is the law of Being. "The object of creation is to form the formless."[4] These forms express Being; every form, even the most minute, carries all of Being even as one drop of water carries the sea. The trinity of Being--mind, idea, and expression--has produced the trinity of form--substance, life, and intelligence. Thus Mr. Fillmore has tried to subsume the theological Trinity under his explanation of the process of the unfoldment of Principle. The real trinity is mind, idea, and expression. "The Father is Principle, the Son is that Principle revealed in a creative plan. The Holy Spirit is the executive power of both Father and Son carrying out the creative plan."[1] God is the only Being, and all the world is the individualized expression of that Being. "Divine Mind expresses its Word, and through the activity of that Word the universe is brought forth."[2] Being unfolds itself, "flows" into the multiform objects of the visible universe. "God is thinking the universe into manifestation right now."[3]

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[1] Charles Fillmore, "The Unreality of Matter," Unity, IX (Oct., 1897), 309.

[2] Charles Fillmore, Mysteries of Genesis, p. 12

[3] Ibid., p. 24.

[4] Ibid., p. 44.

God achieves self-consciousness in man. This is the climax of the evolution of Principle. Jehovah God, the creative power of Being, has finally brought into manifestation through the law of mind action self-conscious centers. These centers are not independent subsistences. Man is a "phase of God-Mind."[4] He is the individualized expression of God-Mind:

> God is the one perfect life flowing through us. God is the one pure substance out of which our organism is formed. God is the power that gives us motive power; the strength that holds us upright and allows us to exercise our members; the wisdom that gives us intelligence in every cell of our organism, every thought of our mind. God is the only reality of us.[5]

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[1] "Holy Spirit," Metaphysical Bible Dictionary, p. 629.

[2] Charles Fillmore, Christian Healing (14th ed.), p. 56.

[3] Ibid., p. 17 [4] Ibid., p. 18.

[5] Frances W. Foulks (ed.), Letters of Myrtle Fillmore (Kansas City: Unity School of Christianity, 1936), p. 33.

Man has identity only. He can say "I" but never "my." He is just "the inlet and the outlet"[1] of the everywhere-present substance, life and intelligence. Christ, the Logos, has formed itself into conscious entities for the purpose of continuing the creative process. The "I AM" has become the "I will." The trinity--mind, idea, and expression--has now become Elohim, Jehovah, and Adam. "Adam is the third in the godhead."[2] The unfoldment of Being continues as this new member of the trinity deliberately assumes his functions. "Throw yourself into the Trinity, and you become its avenue of expression."[3]

This deliberate identification of self-consciousness with Being has been supremely realized in the historical Jesus of Nazareth. He so completely identified himself with Principle that he could say: "He that hath seen me hath seen the Father." This, too, is the privileged destiny of every man. When the individual asks as to his own nature, "God-Understanding replies: Spiritually you are my Idea of myself as I see myself in the ideal; physically you are the law of my mind executing that Idea."[4] Man is God manifest.

The personal or impersonal character of a God-concept stands most clearly revealed when it is brought to a test in the practical affairs of every-day living. What demands does God make? What succor does God offer? In this area the outlook of Unity is always horizontal, never vertical; God is immanent but not transcendent. First, what duties does God require of Man? Only one answer can be given. None! God is not that kind of

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 21.

[2] Charles Fillmore, The Twelve Powers of Man, p. 98.

[3] Charles Fillmore, Christian Healing (14th ed.), p. 19.

[4] *Ibid.*, p. 18.

Being.

> God is potential, unformed will; man is manifest God-will, or good-will. . . . . God is the one Principle; we are all as free to use God as we are free to use the principles of mathematics and music. The principle never interferes, but if it is to be used rightly we must develop understanding.[1]

God does not use man; man uses God as he sees fit.

As there are no divine imperatives in Unity's thinking, so there is no real sin. "God is good and God is all; hence there can be no real condition but the good."[2] Such human inconsistencies as appear among men are due only to ignorance. We shall carry the thought further as we study the nature and ability of man. Now we note only Unity's tendency to discount all moral distinctions. The devil is that phase of "mortal mind" which "deludes us into believing. . . . that we are less than gods."[3] Evil has no real subsistence but is only the absence of good:

> All things are manifestations of the good. Man in his spiritual identity is the very essence of good, and he can do no wrong. He can in his experience misuse the powers placed at his disposal by the Father, but he can do no permanent evil."[4]

Man should never condemn himself nor criticise his neighbor, regardless of any apparent evil. Each should be held in the mind as he actually exists in Divine Substance--a manifestation of God. Mr. Fillmore carries this to its logical conclusion. Speaking of passion and lust as "love submerged in the human consciousness and smothered with selfishness," he says:

> We should remember that we have laid down, as a foundation principle, that God is love, and, as there is but one God, there can be but one love. This being true, we must find place in the creative law for every manifestation, regardless of its apparent contradictions of the righteousness

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[1] Ibid., p. 104. [2] Ibid., p. 86.

[3] Unity, LXXXVII (Jan., 1938), 80.

[4] Charles Fillmore, The Twelve Powers of Man, p. 153.

of First Cause.[1]

Under this philosophy there is no need for divine forgiveness. Neither the God of Sinai nor the God of Calvary walks in the world which Unity portrays.

Let us now look at the experience of human suffering. Whence came the harsh features of nature--earthquakes, floods, and pestilences? Why the strange inequalities of life? Why should man endure them? What challenge do they bring to sustained thinking or creative living? Whence comes help to live sanely in the midst of them? The answer of Unity shows anew the controlling power of her impersonal God-concept. Suffering and sacrifice bear no fruits! These physical inconsistencies are a temporary product of error-thought on the part of the race and have no real subsistence. They exist only as effect and so have no actual power. Such injury as they bring comes only to the power man imparts to them by his own limited vision. When man fully realizes his oneness with Being, the one Absolute Cause, he will quickly dispel all such appearances by the authority of his word. This is the philosophy Unity applies to those experiences in which it is particularly interested--disease versus health, poverty versus prosperity, ignorance versus knowledge. Because of later discussion, I use only the first by way of illustration. Since disease is merely the effect of wrong thinking; since "there is nothing to heal,"[1] as Mr. Fillmore says; since man can demonstrate bodily perfection by consciously linking himself with Being, there was and is no real need of the science of medicine. How tragic, then, the long history of human suffering; how pathetic the innumerable sacrifices made in the interest of supposed human need! Nature has been making no demand; man has needed no grace. The centuries of human struggle eventuating in modern applied science have no real significance.

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[1] Charles Fillmore, "The Healing Word," Unity, LXXXV (Nov., 1936), 8.

Unity's impersonal God-pattern continues to manifest itself when we turn to two problems of religious thought--miracle and prayer. From the standpoint of religion, the miracles of Scripture have always been interpreted as God's answer to the cry of human need, a revelation of the activity of a personal Being in a seemingly impersonal world. Unity, significantly, does not deny the historicity of the biblical miracles. Jesus actually increased the loaves and fishes, cleansed the lepers, healed the sick, and raised Lazarus out of the tomb. Unity does deny that they can be called miracles.[1] Jesus, through Divine self-realization, drew out of impersonal substance whatever he desired to supply the needs of his fellow-men. That, too, is our birthright.

How, then, does the individual approach such a God? Prayer is quite generally recognized as the core of vital religion. H. H. Farmer says: "All that distinguishes man's specifically religious response to his world from his response in morals, science, or art comes to expression in the act of prayer."[2] This religious response to the world is always a personal one, as Miss Cady has suggested.[3] And one of the most common elements of prayer is petition. Now Unity has no prayer in the sense of petition. God-Mind has evolved itself under law, and any such prayer is futile. "The prayer of supplication is impotent."[1] Myrtle Fillmore says:

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[1] The following is an example of Mr. Fillmore's approach to the miracles of Scripture: "Mary, a virgin, conceived the seed as an idea in Spirit. Medical authorities claim that European records testify to cases where virgins have become so exalted spiritually that they have conceived and given birth to infants, as the Bible states Mary did. So the virgin birth of Jesus is not a miracle but the attestation of law not fully understood or observed." See Unity, XXXIV (May, 1911), 458.

[2] H. H. Farmer, The World and God (London: Nisbet and Co., 1935), p. 315.

[3] See H. Emilie Cady, Lessons in Truth, p. 11.

> Prayers aren't sent out at all! Sometimes that is our trouble. Where would we be sending out our prayers? As individuals we should direct them to our own mind and heart and affairs. We commune with God-Mind within our own consciousness. Prayer is an exercise to change our own thought habits and our living habits, that we may set up a new and better activity, in accord with divine law.[2]

Since God-Mind has arrived at self-consciousness in man, he, by the realization of that fact, becomes creator in the use of substance. We should cease invoking the aid of an "imaginary being" who we hope will grant us favors and command omnipotence, omnipresence, and omniscience to do our bidding.[3] Unity, therefore, has replaced petitions with affirmations, both in public and private devotions. "In the presence and power of God's omnipresent substance I decree that my supply shall be made manifest."[4]

A second element of prayer which Unity stresses and which shows the same pattern is praise. "Praise is one of the avenues through which spirituality expresses itself."[5] However, praise is not the adoration of a loving Father; it is the increasing of the activity of Substance. Mr. Fillmore says:

> We increase whatever we praise. . . . . We can praise our own ability, and the very brain cells will expand and increase in capacity and intelligence.[6]
>
> We open the way for great demonstrations by recognizing the Presence and praising it. . . . . We quicken our life

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[1] Charles Fillmore, The Twelve Powers of Man, p. 28.

[2] Letters of Myrtle Fillmore, p. 27.

[3] See L. P. Dale, "The Omnipotence of God," Unity, XC (May, 1939), 3.

[4] "Unity Prosperity Thought," Feb.-March, 1939.

[5] Unity, LXXXV (Nov., 1936), 24.

[6] Ibid.

> by affirming that we are alive with the life of the Spirit; out intelligence by affirming our oneness with divine intelligence; and we quicken the indwelling, interpenetrating substance by recognizing it and claiming it as our own.[1]

Adoration is Unity's method of making use of God.

In the third place, "communion with God," a phrase frequently on the lips of Unity's teachers does not mean that we have set up a personal fellowship. This will become most evident when we study their practice of "the Silence." Now we can say that Unity thinks of communion as the raising of consciousness to the level of Superconsciousness; the lifting of the "I will," the second part of the human trinity, to the "I AM," the originating substance of the human trinity. When Jesus went up into the mountain to pray, he sought out his Father, the Christ, located at the top of his head. "All that any human soul can ever need or desire is the infinite Father-Principle, the great reservoir of all good."[2] Prayer, as expressed in Unity, is the climax of self-deification.

Finally, we see Unity's pantheistic God-concept dominant in its treatment of salvation and ultimate destiny. We have noted how man has no independent existence, no substance which he can call his own, but he exists only as identity in and through God-Substance. He exists in God as an eddy exists in a stream. "God-mind cannot be separated or divided."[3] The particular mental slip which has caused the apparent ills of man was his assumption that he could separate himself from God-Mind. Therefore, salvation is man's conscious identification of himself as within God-Mind. The only salvation man needs is the self-deification which we have mentioned--the "I will" completely associating itself with the "I AM." In this process man gradually refines his body so that it is no longer subject to sense limitations. The cycle of sickness, death, and rebirth--a limitation of error-thought-- is broken, and the fleshly body becomes a pure, spiritual body. This spiritual body lives in the four-dimensional world, the world of thought. Just what this involves we cannot now imagine. We shall later follow Unity's suggestions concerning what happened to the body of Jesus, but we cannot be sure the same will happen to ours. However, in the mind of Jesus the "Mind of Being and the Thought of Being were joined, and there was no consciousness of separation or apartness."[1] This suggests the complete loss of conscious identity. The end of the process is suggested in the following statement:

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[1] Charles Fillmore, Prosperity, p. 35.

[2] H. Emilie Cady, Lessons in Truth, p. 12.

[3] "The True Character of God," Correspondence School Lessons (Kansas City: Unity School of Christianity), Series 2, Lesson 1, p. 12.

> When infinite Mind has completed the cycles of creation, both the invisible and the visible universe will be rolled up as a scroll and disappear and only Mind remain.[2]

In another place Mr. Fillmore says the Hindu name for this Mind is "Brahm."[3] This makes the Unity pattern of pantheism complete.

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 25.

[2] Charles Fillmore, Prosperity, p. 5.

[3] Charles Fillmore, Christian Healing (14th ed.), p. 10.

CHAPTER VII

MAN

The Origin and Nature of Man

Man originated not as a free act of a personal Creator but by the process of the eternal Mind unfolding itself into self-consciousness. "Man is a focal point in God-consciousness and expresses God."[1] We have noted how Mr. Fillmore conceives of God as having three phases--substance, idea, and expression. Man, the third of these phases, comes forth from the other two. The first phase, substance, is the passive essence out of which all things evolve. This phase he frequently designates by the Old Testament term, Elohim. The second phase is the active, ideating, or causal side of Being--that in Being which enables it to unfold itself. "The supreme creative Spirit that we call God includes, as of His very nature, fundamental laws or principles by which He works."[2] In Unity literature this phase of Being carries the names Jehovah, I AM, the Logos, or Man. This last term, when so used, is always capitalized or given such an adjective as spiritual or ideal to distinguish it from the term used generically. The generic man, Adam, is the product of the elements of the essence phase of Being, substance, life, love, intelligence, etc., ideated through the active or causal side of Being. Adam is Being expressed in thought. "God-Mind is under the law of thought, seeking to express its perfection."[1] The term "thought" is the best Mr. Fillmore has to express the activity or movement of Being. He insists that the key to God-Mind is the action of the human mind. Since man is a "phase of God-Mind," his mind acts like the original. Hence, as we apprehend the working of our own minds we get an understanding of God-Mind. The basic quality of the individual mind is its power to think. Out of thinking comes expression. Ideal man, then, is God in idea; racial man is God expressed.

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[1] Charles Fillmore, Prosperity, p. 29.

[2] Correspondence School Lessons, Series 2, Lesson 1, p. 7.

Mind at the human level is not to be thought of as having developed into independent entities. Because each individual mind manifests only bits of knowledge we seem to see myriads of minds. But, in reality, "all knowledge, wisdom, and understanding are expressions of ideas in one Mind pressing forth through different channels according to the capacity of the channel through which they are coming forth."[2] Man is simply Being arriving at the "I-plane" of unfoldment. Potentially, this ego stage is all that God is. God-Mind cannot be divided; every stage of unfoldment carries all that God is at that stage of evolution. However, these stages are demonstrations, and the Principle is always superior to the demonstration. Therefore, the individual should say, "The Father is greater than I."

Since Being is triune--substance, idea, and expression--man, made in the image of Being, is triune--spirit, soul, and body. God and man are under the same law of development. Man as Spirit is like God as Substance. Spirit is ideal man, the "only-begotten" of Elohim, the Logos or I AM. This first element or, we should say, phase of man is that which has existed from eternity. Mr. Fillmore frequently calls this phase "the Superconsciousness." It is the invisible, intangible, divine essence of man upon which the other two phases of the human trinity are dependent.

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 22.

[2] Correspondence School Lessons, Series 2, Lesson 1, p. 12.

Soul, the second in the trinity, is the demonstration of Spirit. "Spirit is potential man. . . . soul is demonstrated man."[1] This second is the revelation of the first. "Man is spirit, absolute and unconditioned, but man forms an Adamic consciousness into which he breathes the breath of life. This is the Son of man, called Adam, capable of perfect expression of the divine idea."[2] The soul is that part of man which says "I". It is man's memory, both conscious and subconscious; it is that which responds to the Spirit or I AM by saying "I will." Unlike man's Spirit, the soul is not eternal although we cannot say when any soul actually came into existence. Unity members believe that every soul has gone through the process of death and birth many times. "The race to which we belong on this planet began thinking and acting in self-consciousness many millions of years ago. God alone knows the exact age of every soul."[3] We shall note the law of these repeated incarnations of soul as we deal with the question of evil.

As in the divine trinity, the first or Elohim phase is substance and the second or Jehovah phase is cause; so, in the human trinity, spirit or superconsciousness is the essence of man, and soul is the agent of man. Spirit or substance is at the service of soul, and from substance soul forms a body. The soul accomplishes this feat by the power of thought. Thought eventuates in action, and action "gives rise to relation, time and space and form."[1] Mr. Fillmore says: "Man is omnipotent Spirit. He expresses himself through soul, which makes a dwelling called body."[2] The body which man originally organized for himself was not a fleshly body such as the race now manifests. Now the body of man is matter, limited both in its functioning and life-span, but soul's original manifestation was a "divine-substance" or "universal-dust" body without such limitations. "We should remember that the first Adam was perfect in his elemental soul and body."[3] The limitations which are now a part of our bodies will be considered in a later section.

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[1] Charles Fillmore, The Twelve Powers of Man, p. 136.

[2] Charles Fillmore, Mysteries of Genesis, p. 27.

[3] Charles Fillmore, The Twelve Powers of Man, p. 136.

A final word of caution at this point! Neither the divine trinity nor the human may be partitioned in our thought of them. God is substance, idea, and expression; Man, too, is spirit, soul, and body. Soul is the extension of spirit, and body is the extension of spirit through soul. In Adam, the third phase of the divine trinity, the eternal Being is continuing to evolve itself.

Man is also like God in that he carries in his nature both masculine and feminine qualities. We have noted how the Divine Mind begins to unfold itself through the process of ideation. The law of unfolding Being seems always to carry both a positive and a negative, a masculine and a femininine side.

> Mental activity in Divine Mind presents two phases: first, inception of the idea; and secondly, expression of the idea. In every idea conceived in mind there is first the quickening spirit of life, followed by the increase of idea in substance. Wisdom is the "male" or expressive side of Being, while love is the "female" or receptive side of Being. Wisdom is the father quality of God and love is the mother quality. In every idea there exist these two qualities of mind, which unite in order to increase and bring forth under

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[1] Charles Fillmore, Thought, IV (May, 1892), 93.

[2] Charles Fillmore, "Perpetual Incarnation vs. Reincarnation," Unity, VIII (May, 1897), 421.

[3] Charles Fillmore, Mysteries of Genesis, p. 22.

law.[1]

The first stage in the ideation of Being was Jehovah--"spiritual man or God's perfect idea of man." Mr. Fillmore says that this first ideation carried within itself both wisdom and love and that the very name of this first stage of God's unfoldment expresses this distinction of qualities.

> Jehovah in the Hebrew is written 'Yahweh.' 'Yah' is the masculine and 'weh' is the feminine. The word is made up of masculine and feminine elements and represents the joining together of wisdom and love as a procreating nucleus.[2]

Jehovah, the ideal man, formed Adam, the man of self-consciousness. In this process the male became separate from the female; yet, even in this plane of existence, each individual center of consciousness carries within itself both the masculine and the feminine principles. "In the subconsciousness of every man is the feminine principle and in that of every woman is the masculine."[3] Therefore, each human being is complete and needs nothing outside himself to give satisfaction. As we shall see later, this idea forms the basis of Mr. Fillmore's criticism of the external sex life of the race. He says that the command of Elohim--"Be fruitful and multiply and replenish the earth"-- was not spoken to manifest man, but to the Logos and was a call to wisdom and love to unite in bringing forth "true ideas, thoughts and words."[4]

Man's Self-Realization

Man's self-realization begins at the point where the God-consciousness forms itself into self-conscious centers. Here the I AM becomes the "I will."

As the will of God, man represents I AM identity. This

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[1] Ibid., pp. 22-23

[2] Ibid., p. 30.

[3] Ibid., p. 27.

[4] Ibid., p. 28.

> is self-consciousness, freedom to act without dictation of any kind, selfhood without consciousness of cause, the power to make or break without limitation, constructive and destructive ability with a universe of potentialities. The will is the man.[1]

Apparently the God-process, as impersonal, has evolved to its limit in man. And if the world process is to continue further it must be by a deliberate act of the race. The potentiality of the Infinite has come to a focus in man. "God is the one Principle; we are as free to use God as we are free to use the principles of mathematics and music. The principle never interferes."[2] Man does not create any basic substance or originate ideas. God-Substance, "without form and void," invisible and intangible, fills the heavens. The ideas for manifesting it are as eternal as the Substance. Man's task is to bring into expression the eternal Substance, God, by calling forth the ideas. In this sense, man becomes a cooperator with God. What a wonderful opportunity! An early Unity writer states it after this fashion:

> Man is the thinking part of God. God in his rich knowledge, power and wisdom created (thought) man, and man appeared in visibility, a conscious identity. As thought bears likeness to the mind whence it proceeded, man, God's thought, bears an exact likeness to the Universal Mind--God. He is the image and likeness of this Universal Mind, and he has the power, as his Father has power, to form the world in which he lives.[3]

The technique by which man is able to continue the creative activity, combining the intangible Substance into forms after the eternal patterns, is that used originally by God--"God said." By nature, ideas manifest forms; that is the law of Being. "As God created by the Spoken Word, 'without which nothing was made that was made,' so man can create by his spoken word."[4] If this seems far-fetched we must remember Unity's concept of the nature of things. "Every form in the universe, every function, all action, all substance--all these have a thinking part which is receptive and controllable by man."[1] This is the key to man's creativeness. He does not need to "concern himself with the action and reaction of the chemistry of matter, nor does he need to know all the intricate laws of electricity and magnetism in order to get the very highest use of them. They are susceptible to thought through the knowing factor in their construction."[2]

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 101.

[2] Ibid., p. 105.

[3] M. B. Freas, "Thinking," Unity, XII (Jan., 1900), 293.

[4] Charles Fillmore, Unity, XXIV (June, 1906), 363.

All that man needs to know, then, is the eternal patterns that are to be combined into forms and the words necessary to bring them into expression. As has been suggested, this knowledge is gained directly from God in an intuitive fashion. Potentially a creator, man becomes a perfect organ for the expression of Being as he realizes his true nature or oneness with Being. This is what Mr. Fillmore means when he suggests that the individual throw himself into the trinity. "Know yourself as an integral idea in the Divine Mind, and all the other ideas will recognize you as a fellow worker."[3] Just how this recognition works out is illustrated by him in the following paragraph:

> Seven emanations, or "words" or God are operative in the natural world. They are; Wisdom, Life, Love, Power, Substance, Strength and Order. All nature is keyed to this scale. The seven colors of the spectrum, the seven notes of music, the seven physical senses of man (two not yet universally developed),[4] are all emanations of the mystical Words of Being. When man studies and masters thought he discerns the relation between the various manifestations and the "words" from which they arise. To illustrate: When the word Life is repeated in the mind a vibration is sent out whose color is red, in the

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 46.

[2] *Ibid.*, p. 47. [3] *Ibid.*, p. 19.

[4] Mr. Fillmore says the two undeveloped senses are thinking and intuitive perception. "The brain is the thinking organ and the solar plexus is the receiving organ." Charles Fillmore, *Weekly Unity*, XXII (Feb. 28, 1931), 8.

> musical scale it is do, and its substance is alcohol; so each "word" has its effect upon the seven fundamental planes of the natural world, and when man learns to use words in the right relation, he has the key to all creative processes, and can, at will, change not only his own body, but also all the natural forces operative everywhere.[1]

Man's "chief end," then, is the self-conscious evolution of Being. This self-conscious evolution involves the deliberate organization in a body of three basic factors or stremas of Divine Being--life, substance, and intelligence. These exist in Being as unconscious of each other. "Each of these attributes is conscious only of the principle involved in it."[2] Man as "I" is to lay hold on these three attributes and so relate them in his body that he gives a perfect demonstration of Being in bodily form:

> Jehovah God, the active representation of Divine Mind in man, places man in the Garden of Eden[3] to "dress it and to keep it." Man dresses and keeps this garden by developing in his consciousness, the original, pure ideas of Divine Mind. As man establishes ideas of Truth in his mind he calls into manifestation his spiritual body imaged in substance by Divine Mind.[4]

As generic man does this through the body his whole, total environment positively responds so making a universal demonstration. Thus the Son of man consciously becomes Son of God. He can say: "I and the Father are one." Each individual achieves his true destiny by becoming in his bodily manifestation an epitome of Being. In this man finds complete satisfaction.

The Origin and Nature of Sin

Mr. Fillmore insists (the one point at which he deliberately turns from intuition and logic) that the theological concept of the "fall of man"[1] is historically true. Our universal experience shows us that man is not now spiritual or perfect. The possibility of evil in the evolutionary process arose at the point where the universe developed self-consciousness. Freedom, a characteristic of Being, came to a focus in form at the level of self-conscious expression. The inherent characteristic of self-conscious form is that it must voluntarily maintain itself. Form at this level is more than an extension of Principle; it is also a user of Principle. Freedom consists of man's ability to combine the characteristics of Being as he sees fit. The characteristics of Being which come to expression in human nature are Strength, Faith, Wisdom, Love, Power, Imagination, Understanding, Will, Order, Zeal, Renunciation, and Life. Man's task is to combine these characteristics according to the law of Truth. There are a multitude of possible combinations but only one true combination. "Man forms his own consciousness from the elements of God, and he alone is responsible for the results."[2] Sin consists in setting up a wrong relationship between these elements of Being.

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[1] Charles Fillmore, "Sunday School Lessons," Unity, XX (Jan., 1904), 30.

[2] Charles Fillmore, The Twelve Powers of Man, p. 130.

[3] Mr. Fillmore says the Garden of Eden is an allegorical representation of the elemental life and intelligence placed at the disposal of man through which he is to evolve a soul and body. See Charles Fillmore, Mysteries of Genesis, p. 33.

[4] Charles Fillmore, Mysteries of Genesis, p. 38.

How man came to make this wrong combination of the elements of Being is explained allegorically in the third chapter of Genesis. In cultivating the garden of Eden, i. e., in handling the elements of Substance, Adam had two possibilities: First, he might turn directly to God, the I AM of him, and gain an absolute knowledge of the law of Truth. There could, then, have been no failure on man's part. Or man could begin to experiment and gain a phenomenal knowledge of the relations existing between the elements of his nature. "Man is a free agent. He can open his mind to the divine intelligence and know the creative law, or he can work out his character through blind experimentation."[1] The human pair took the second way thinking that they would thus gain wisdom and pleasure. The serpent, the "life center" and the organ of "sensation," tempted the soul, "the center of feeling and love," suggesting indulgence in the pleasures of sense as the way to a deeper understanding of God and his laws. The soul or love center succumbed to the suggestion of sense consciousness and turned itself downward in the body to the life center instead of pushing upward to the wisdom center in the body. Thus the serpent became the villain in breaking up the "holy marriage" of wisdom and love through which union Being was perfectly manifesting its ideas. "Man's sin is the misappropriation of ideas, which leads to sensation."[2] Man's fall is his descent into the "lower consciousness of sense."

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[1] "The 'fall of Man' antedated the formation of this planet as we behold it geologically." Charles Fillmore, Jesus Christ's Atonement (Kansas City: Unity School of Christianity), p. 4 (pamphlet).

[2] Charles Fillmore, The Twelve Powers of Man, p. 161.

God cannot be blamed for this failure on the part of man. "Sensation is itself a divine creation, and all God's creation was pronounced good."[3] Nor was man's fall a moral one. He acted blindly, failing to understand the real nature of sensation. Sensation is a mental quality in nature and can be satisfied only by being lifted up the spiritual side of man's being. "The marriage mystically spoken of in Scripture, and in other sacred books, takes place in consciousness; it is a soul communion of the two-in-one more sweet than that between the most harmoniously mated man and woman."[1] If man had realized the true nature of his being; if the feminine in man--the love center, located near the heart--had arisen to union with the masculine in man--the wisdom center, located at the top of the head--man would have experienced an ecstasy far beyond anything that outward physical sensation could give.

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[1] Charles Fillmore, Mysteries of Genesis, p. 66.

[2] *Ibid*., p. 50.

[3] *Ibid*., p. 53.

But man ignorantly chose the other way and expressed his choice in the "misuse of the sexual function." the results, says Mr. Fillmore, were disastrous:

> In its right relation the serpent stands upright on its tail, and forms the connecting link between the swift vibratory forces of Spirit and the slow vibrations of the flesh. . . . In the body the spinal cord is the main cable of sensation, "the tree. . . . in the midst of the garden," and its branches extend to all parts of the system. The "fruit" of this "tree," which the desire for sensation (serpent) urges man to eat, is the seminal fluid, which flows throughout the nervous system and is the connecting link between the mind and body. When desire for sensation leads man to dissipate (eat) this precious "fruit" of the "tree" in his earthly garden, the whole nervous system is drained of its vitality and the spinal cord loses its capacity to conduct the higher life into the consciousness.[2]
>
> Sex sensation has made a broken cistern of man's consciousness; for generations the life stream has been turned into this receptacle, and lust has robbed the bodies of the whole race, making them mere shells, void of life. The failing eye, the deaf ear, the festering or withering flesh, all bear testimony to this perversion of God's life.[3]

Some Unity teachers have hesitated in so thoroughly condemning all sexual intercourse; but Mr. Fillmore, during the entire history of his movement, has been very explicit in this interpretation of the nature of man's sin. In an earlier chapter, we have given quotations showing his teaching before 1920. The following statement is taken from his most recent treatment of the subject:

> The tendency to plead that there must be good in sense habits persists very strongly. We cannot conceive why these functions, which seem so necessary to reproduction of the

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[1] Charles Fillmore, The Twelve Powers of Man, p. 164.

[2] Ibid., pp. 165-166 [3] Ibid., p. 163.

> race, should not be under the divine law. This is because we have not yet awakened to the fact that they are but an external and counterfeit expression, a degenerate imitation of divine reproduction.[1]

> Man's mental transgression cannot be interpreted as a sin against God. God is not the kind of being that can be touched by evil.

> In the serene Mind of God, there is no duality, no good and bad, no day and night, no understanding and ignorance.[2]

> There is no such thing as sinning against God for this would imply that we could break up the very foundations of Being itself.[3]

> Man cannot corrupt the inherent purity of any of God's attributes.[4]

These statements are in line with Unity's frequently repeated assertion: "God is good; there is no evil."[5] Here Unity is often confused with Christian Science. But Unity does not deny the existence of evil; it only denies its independent existence. "Good and evil are opposite but not adverse to each other."[6] Evil does exist temporarily but it does not have Principle back of it; evil does not adhere in substance, for substance is all of God. Evil is only wrong relationship between the elements of substance, and it has only such power as the human mind gives it. When we quit thinking in terms of wrong relationships, evil will disappear:

> Let us compare God to the sun and the clouds and mists to evil and sin. The clouds and mists pass away; they are un-

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[1] Charles Fillmore, Mysteries of Genesis, p. 101.

[2] Charles Fillmore, Christian Healing (14th ed.), p. 51.

[3] Charles Fillmore, "Where True Reform Begins," Unity, XII (Feb., 1900), 353.

[4] Charles Fillmore, The Twelve Powers of Man, p. 130.

[5] Charles Fillmore, Pure Reason and Honest Logic of Practical Christianity, p. 50 (pamphlet).

[6] Charles Fillmore, Mysteries of Genesis, p. 55.

> enduring and therefore not real. They are not a part of the sun, and although they may seem to hide its shining glory for a while at times, yet they eventually cease to be, while the sun continues to shine on. In like manner the evil and sin within people. . . . seem to hide the glory of the Christ within them, but eventually that which is not of God will pass away, and the beauty and goodness of God will be revealed.[1]

Again, man's mental transgression did not destroy his ability to manifest or form things through the power of thought and words. This power is inherent in man as a center of self-consciousness.

> Even in his ignorant use of thought, man's mind is forming conditions, even to the changing of the face of nature itself. Every thought that goes forth from the brain sends vibrations into the surrounding atmosphere and moves the realm of things to action. The effect is in proportion to the ability of the thinker to concentrate his mental forces. The average thought vibration produces but temporary results, but under intense activity, conditions more or less permanent are impressed upon the sensitive plate of the universal ether, and through it they are brought into physical manifestation.[2]

Thought, word, manifestation--this is the eternal law. Even "every idle word" produces its proper effect. "The curses of the witch and blessings of the priest"[3] equally manifest in nature. This explains certain seeming inconsistencies which we see about us. If thought makes the body how can a selfish person manifest a beautiful body? Unity would reply that beauty, health, wealth, etc., are not rewards given for certain thoughts; they are the expression of thought. Their absence is an evidence of limited or error thinking, but their presence is not necessarily an evidence of good thinking.[4]

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[1] "Explanations," Unity, LXXVI (Jan., 1932), 80.

[2] Charles Fillmore, Christian Healing (14th ed.), p. 57.

[3] Ibid., p. 62.

[4] For example: "Selfish persons are usually vain also. Therefore they absorb all good with but one idea in mind, to perfect and beautify their physical bodies. Not having the beauty of Spirit, but desiring to be attractive to their fellow-beings, they substitute the counterfeit, the beauty of form. Since

Stated positively, Adam and Eve in their fall into sense-consciousness lost sight of the one great causing Mind.[1] "Man became confused and lost in a maze of effects and secondary causes."[2] He brought himself into a false state of consciousness, binding himself in limitation and error, and thus shutting off for a time his divine possibilities. Through ignorance man became "personal."[3] "Personality" affirms "possession and separation," but in the logic of the Absolute there can be no apartness from the Universal. Because man set himself over against Being, he "lessened or lost capacity to receive inspiration direct from the Divine Mind,"[4] and "is no longer inspired with the ability to idealize direct from the ether"[5] to satisfy his needs. In terms of the third chapter of Genesis, man now received a "coat of skins" and was "sent forth from the garden of Eden." The "coat of skins" indicates that the "divine-substance" body which man originally had was now slowed down in its vibrations until it became the body of flesh--a body corresponding in quality to man's thought. "Sent forth from the garden of Eden" means that man now seeks to supply his needs through toiling in effects rather than supplying

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thoughts make the body, their bodies develop according to the idea they hold in the mind, the idea of a beautiful body." "Answers to Questions," Unity, XL (May, 1914), 395.

[1] Mr. Fillmore states this quite materialistically: "When the desire for sensation leads man to dissipate the precious fruit of the tree of life in his earthly garden, the whole nervous system is depleted and loses its capacity to contact the higher life current and super-mind wisdom." Charles Fillmore, Mysteries of Genesis, p. 53.

[2] Ibid., p. 47.

[3] Personality is defined as "a false state of consciousness formed by identifying one's self with error." "Definitions of Names Used in Practical Christianity," Unity, XL (Jan., 1914), 30.

[4] Charles Fillmore, Mysteries of Genesis, p. 50.

[5] Ibid., p. 54.

them direct from first Cause through conscious union with his I AM or superconsciousness.

In summary, man by sinning did not lose contact with Being. All that man is and uses is Divine Substance. Not did man lose his ability to ideate or express in forms under the law of Being. But, because he blindly turned from Being as Cause, man put mental limitations on Being's expressions. Man began to ideate forms under the limited sphere of "personal" consciousness. "All ideas have their origin in Divine Mind, but man has put the limitation of his thought upon them and sees them 'in a mirror, darkly.'"[1] As a sinner, man has inevitably affected both his own body and his environment. Under the law of thought man has imposed directly upon himself such basic limitations as disease, poverty, and death. Under the same law he has "by ignorant thoughts and words, interfered with the natural harmony--producing cyclones, droughts, floods."[2] Man has sinned only against himself.

The Historical Consequences of Sin

First, as a result of sin, each individual soul when it manifests form now has a gross, fleshly body formed by "limited" or error thought. This body is subject to bondage through conscious and subconscious[3] thoughts--"thoughts of fear, anger, jealousy, hate, poverty, death." Death is now the universal experience.

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 41.

[2] "Sunday School Lessons," Unity, XX (Jan., 1904), 30.

[3] I use the term in the Unity sense to mean "the sum of all man's past thinking." This refers to previous incarnations as well as the present. See "Definition of Names Used in Practical Christianity," Unity, XL (Jan., 1914), 30.

Secondly, following the fall of man, the race by its inherent power to manifest ideas has created a realm that separates it in consciousness from the Father-Mind. The babe is bound by his physical environment. Incongruous conditions in the formed realm about him--not only such larger catastrophes as earthquake and flood, but malformation of body, disease, and the like suggest limitations to his thought. This explains why we, the offspring of Divine Mind, "are not naturally conscious of its presence."[1] This process has been building up through the centuries. Sometimes the effects are apparent at once, but sometimes the manifestations of combined-error-thinking are delayed for long periods of time. They then break forth with terrific violence, providing avenues of escape for the "pent-up" error within. Such was the flood of Noah's time. "If all could understand this law of thought expression, we would realize that thinking not only influences our own affairs but contributes to the total race thought and by the same law comes into expression in the race environment."[2]

Thirdly, inheritance plays its part; traits of mind and body are handed down from generation to generation. Mr. Fillmore thinks that physical heredity may have some effects, but he definitely minimizes it.[3] The dominant characteristics of a child until the age of puberty are largely determined by physical heredity and the conscious thoughts of the parents. His emphasis, however, lies in another direction. "It is not in the flesh that we inherit, but in the thoughts of the flesh."[4] Believing in reincarnation, he says that the "incarnating Ego," "the great aggregation of cells known as man," begins to assert a character of its own at the age of puberty. Habits of thought are thus carried over from generation to generation.[1] "The flesh has returned to dust, but its memories endure until a higher mind power cleanses and lifts them to purer states of consciousness."[2] We always get the fruit of our earthly acts in some future earthly life. This may seem to be unjust to some parents, but Mr. Fillmore assures us that the incarnating Ego is under the law of attraction. Like attracts like. The souls of murderers and drunkards are drawn to people of similar thinking. If we hold pure thoughts, "there is no danger of tramp Egos incarnating"[3] with us.

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 14.

[2] Charles Fillmore, Mysteries of Genesis, p. 63.

[3] See Charles Fillmore, "Reincarnation Questioned," Unity, XXVIII (April, 1908), 212.

[4] Charles Fillmore, The Twelve Powers of Man, p. 145.

In the fourth place, there is a social drag upon the individual. This appears in two places: First, the thought of the child from his birth is geared to the realm of effects. When man sinned and lost contact consciously with Wisdom, the first Cause, he turned to the intellect for guidance. Thus the soul became wedded to the intellect, and the racial system of education rises no higher. Racial education is concerned primarily with the "realm in which the thoughts and actions of the mind are concerned with reason[3] and the relation of ideas in the outer world."[1] Modern science has bogged man in the realm of effects.

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[1] Mr. Fillmore illustrates by referring to a case of dumbness in a child in whom all the organs of speech were perfect. Such a person through anger or moroseness undoubtedly had refused to talk for a long period in a previous experience. Thus a habit had been fixed in his mentality and carried over into the next generation. See Unity, XVI (April, 1902), 241. He affirms that this law worked itself out in the experience of Paul, who because of his ambition was reincarnated as Napoleon Bonaparte. Unity, XVIII (Jan., 1903), 36.

[2] Charles Fillmore, The Twelve Powers of Man, p. 145.

[3] Charles Fillmore, "Reincarnation Questioned," Unity, XXVIII (April, 1908), 212.

[4] Mr. Fillmore says that such men as Kant, Hegel, Mill, Schopenhauer, and Sir William Hamilton are limited in their

But beyond the educational pattern, there is an immediate social drag upon the individual of which he for the most part is unaware. Society thinks many negative thoughts, and these thoughts directly affect the individual as well as physical nature. It is possible to think another into disease or even death. Perhaps some children have diseases because of the fear thoughts of their parents, although they also may come from the thoughts in a previous incarnation. All thoughts, "the curse of the witch as well as the blessings of the priest," produce vibrations which are recorded in whatever they strike.[2] While Mr. Fillmore thinks it best not to dwell on this, it is a necessary part of his theory. He does caution his readers against thinking negative thoughts and also suggests ways by which they can protect themselves against such thoughts from others.

> The time is coming when man will be able to perceive the impact of a thought as he is now able to feel a physical blow. When that time comes the nature of thought will be better understood, and the world will assume the defensive against negative thought waves.[3]
>
> Protection against negative thought waves requires constant vigilance, and the most definite and successful protection consists in keeping the mind so filled with constructive ideas that there literally is no room left in which negative thoughts may find lodgment.[4]

Finally, in spite of the fact that sin does not adhere in

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thinking because they handle the mind and its faculties from this intellectual standpoint only. See Charles Fillmore, The Twelve Powers of Man, p. 83.

[1] Ibid.

[2] This was the basis of Mr. Fillmore's argument concerning the positive efficacy of the blessed Red Leaf (see pp. 47-50). On its negative side, this line of thinking bears a resemblance to Mrs. Eddy's "M. A. M.," which the Fillmores so vigorously criticised in 1889.

[3] "Power of Thought over Another," Unity, LXX (April, 1932), 81.

[4] "Business Problems," Good Business, XXXI (Aug., 1937), 46.

Principle and that it is a mental transgression only, the condition of man is quite serious. This is evident from the regularity with which death attacks the race. What has happened to the race? "The tendency of thought emanation is to crystallize about the form it has made and, in spite of the struggle of the man ego, to hold it."[1] This has taken place in the case of man. He has submerged his thinking power in a gross thought-pattern, which we can only designate as "carnal consciousness." This racial state of mind has become so crystallized that we are held in bondage to the mortal beliefs of "sin, evil, sickness, fleshly lusts and death."[2] Although man has absolute freedom[3] so far as his will is concerned, for will is an attribute of Being, somehow he has not been able to demonstrate the immortal life in form, which is his intended destiny as a self-conscious ego. Man now finds himself "weak" under the "hypnosis of death."[4] Mr. Fillmore summarizes the condition of man as follows:

> We can readily see how a whole race might be caught in the meshes of its own thought emanations and, through this drowsy ignorance of the man ego, remain there throughout eternity, unless a break were made in the structure and the light of a higher way let in. This is exactly what has happened to our race.[5]

The race has become lost in the meshes of its own thought emanations.

Under the influence of the "carnal thought" pattern of the race, individuals are also binding themselves more firmly, bringing particular diseases upon themselves by the power of their thoughts and words. Mr. Fillmore says that "materia medica" and metaphysics agree that the immediate cause of disease is microbes or germs. But the physician, who deals with effects only, cannot account for the origin of microbes. So he deals with the situation only superficially by trying to destroy the microbes. The metaphysician, on the other hand, knowing that "every mental process is generative. . . . stands in the storehouse of thoughts and sees them poured into visibility as microbes."[1] These microbes are of every sort depending upon the character of man's thinking. "Fear, anger, jealousy, lust, and kindred thoughts manufacture disease germs, and no sanitation or serum will ever stop their destruction."[2] Even death has its own specific microbe which completes the action of the others.

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[1] Charles Fillmore, Jesus Christ's Atonement, p. 6.

[2] Ibid., p. 7.

[3] See Charles Fillmore, Christian Healing (14th ed.), pp. 101-102, where he deals with the problem of free will. He says: "We know that God is the Great Unlimited, and man, his 'image and likeness,' must be of the same character; consequently man has the same freedom that God has to act in the fulfillment of desire."

[4] Charles Fillmore, "The Metaphysical Significance of the Crucifixion," Unity, LXX (Jan., 1932), 9.

[5] Charles Fillmore, Jesus Christ's Atonement, p. 7.

Therefore, to know the names doctors associate with particular diseases is not important; rather, we should study to learn the particular thought which calls forth the microbes that produce that particular condition. Unity has taken care to point out many of these thoughts, connecting them with their particular disease manifestation. The following diagnosis of thought-causes is taken from their text, Divine Remedies:[3]

> Anaemia. . . . results from a belief in a lack of strength and substance of life.

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[1] Charles Fillmore, Christian Healing (2nd ed., 1910), p. 147.

[2] Charles Fillmore, A Talk on Christian Healing (Kansas City: Unity School of Christianity), p. 6 (pamphlet). Perhaps are unnecessary, for Unity teaches that diseases do not come because other people have them. The microbes seem to stay with the person who has called them forth. See Unity, LX (Feb., 1926), 171.

[3] Divine Remedies (Kansas City: Unity School of Christianity, 1923) (pamphlet).

High blood pressure results from tension, from living too much in the head.

A hard, unforgiving state of mind, hardheartedness, is often the cause of hardening of hardening of the arteries.

Continuous thought about self and selfish interests throws the life force to the nerve centers and these centers become clogged. This causes deafness.

A condition of cross-eyes denotes an inner crossing of the thoughts.

Cataracts are caused by looking at the material world too closely.

Corns and bunions denote a belief in hard, material conditions. They also may be produced by pride.[1]

The top brain is the seat of spiritual thought, and persons whose minds are kept active in the higher ideals seldom become baldheaded. Most men become bald as they approach middle age because they get material in their thoughts; the cells in the top brain become atrophied and the hair follicles die. Women more than men, are given to religious thought; they keep alive the top brain, and therefore few women get bald.

Worry is the cause of Bright's disease.

The root cause of rheumatism is a critical, cynical state of mind. . . . which fills the nerves with an acid that eats out the vitality.

Grief and bitterness are the root causes of gallstones.

Some thought of accumulation is the cause of too much flesh--obesity.

Paralysis often results from financial grasping and holding.

Infantile paralysis has its primal cause in the fear of the loss of life.

The central thought cause of goiter is greed.[2] The greed may not be for money; it may be a desire for knowledge or some other good, a desire that has become such an all-absorbing interest in the individual's consciousness that he has become selfish and stingy.

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[1] Sometimes they forget their theory that all disease cause is mental. In this instance they suggest that corns may also be produced by lack of good judgment in choosing shoes. See Divine Remedies, p. 47.

[2] Unity's diagnosis of goiter was a critical point in the trial of Clark v. Commerce Trust Co. et al. The plaintiff's attorneys argued that such statements had an undue influence on Miss Laura R. MacMahon in her willing her property to Unity. Miss MacMahon had toxic goiter. See Case No. 30415 Supreme Court of Missouri, Appellant's Abstract of Record, II, 867 f.

Constipation is the expression in the body of selfish thought.

Poverty, also, belongs among the diseases: "It is caused by a microbe that infests and grows lean in the brains of those who cultivate it by their poor thoughts."[1] "Nobody needs to be poor. It is a sin to be poor."[2] In the same way, by the law that like attracts like, man gathers about him those forms of animal life that distress him and cause him discomfort. For example, mice may be attracted from their native heath into the home because someone there holds "unsatisfied thoughts," especially an unsatisfied sense-consciousness for food"[3]

Thought causes are so complex that it is not always possible to point out the specific thought which causes a particular disease; nor can we infer, when we see one under the dominance of a certain ill, that his own immediate thought has produced the condition. Else we could not explain how people who in their conscious minds are far removed from impure and limited thoughts become victims. The thought cause of a particular disease may lie in the great realm of the subconscious. In it lie stored error-thoughts received from ancestors or from commonly accepted beliefs of the race or from previous incarnations.

Mr. Fillmore suggests, however, that it is not necessary to know the specific thought connected with a disease in order to overcome it. What we need to realize is that mind has a dual nature--a "yes" function and a "no" function. We see this dual aspect of mind expressed in all nature. Night and day, hot and cold, intelligence and ignorance proclaim it. And diseases are largely an overemphasis of one of these states of mind. A grasping, affirmative mind carries with it constipation and other stomach troubles. A mind excessively negative will end in dropsy, kidney trouble, or Bright's disease. So with all diseases! Idealists, especially, should understand this, for they are likely to bring physical disabilities upon themselves in their attempts to reform others. If a reformer's "feelings come to the point of 'righteous indignation' and he 'boils' with anger over the evils of the world, he will cook the corpuscles of his blood."[1] Hence, we should not attach ourselves too strongly to the social ills of our fellow men. An excessive "yes" or "no" state of mind leads to disease. Disease, if it is not arrested and "dissolved," leads to death.

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[1] Charles Fillmore, "Our Prosperity Treatments," Unity, XXI (Aug., 1904), 111.

[2] Charles Fillmore, Prosperity, p. 60.

[3] See "Answers to Questions," Unity, XV (Dec., 1901), 373.

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[1] Charles Fillmore, Christian Healing (14th ed.), p. 117.

CHAPTER VIII

SALVATION

Unity School of Christianity teaches "Practical Christianity for Practical Christians," which it interprets as the "application in all the affairs of life of the doctrine of Jesus Christ."[1] It thinks of itself as restoring that system of redemption taught by Jesus Christ, now largely lost by the organized church. It uses in the presentation of its thought much of the nomenclature of orthodox Christianity. Such terms as "forgiveness," "repentance," "regeneration," "the new birth," "resurrection of the body," "atonement," "crucifixion," and the "second coming of Jesus Christ" frequently occur in its literature.

But it does not offer to its adherents the salvation proposed by the orthodox confessions. It does not concern itself with a future heaven in which the "saints immortal reign." The keys of the kingdom which Jesus gave to Peter are given to "all who through faith apply the binding (affirming) and loosing (denying) power of Spirit in the earth (substance consciousness)."[2] "Unity teaches that the eternal life taught and demonstrated by Jesus[3] is not gained by dying, but by refining the body until it becomes the undying habitation of the soul."[1] Its central doctrine is the "regeneration of the body," here and now. It claims to teach how the individual can demonstrate health over sickness, prosperity over poverty, life over death. Unity is the religion of "Perpetual Incarnation."

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[1] Unity, XXXIX (July, 1913), 1.

[2] Charles Fillmore, The Twelve Powers of Man, p. 17.

[3] Mr. Fillmore says: "It adds greatly to the stability of a Christian's faith to know that Jesus anticipated the discoveries of modern science of the existence of that kingdom called the 'ether.' He named it the kingdom of the heavens and His illustrations of its possibilities are unsurpassed. He did not say it was a place the good would inherit after death but an estate we could have here and now." Charles Fillmore, Prosperity, p. 5.

Since both God and man are under the law of Being, salvation involves the reversal of the process through which man became lost. Man became lost by ignorantly turning away from the source of his life--Divine Mind. In the place of Divine Mind he set up "personality," and this has proved the "abomination of desolation"[2] for him. If he is to reclaim the infinite resources that belong to him as a son of God, he must deliberately reunite himself with Being that "God may be all in all." This involves in each individual the reunion of the subconscious mind--"the sum of all man's past thinking" including its work of carrying on the functions of the body[3]--with the Superconscious Mind--the I AM or Christ--through the agency of the conscious mind. After this "involution" has taken place, "evolution" will naturally follow. Evolution consists in dissolving out of the conscious and subconscious life all the temporal forms produced by "personal" thinking and putting in their place the unlimited, imperishable forms of infinite wisdom. Unity suggests four practical steps in accomplishing this end: First, enter into self-realization of your divinity through the practice of "the Silence." Secondly, by use of "Denials" in thought and word dissolve out of existence all those temporary manifestations of evil that have been formed by the sense-consciousness. Thirdly, by use of "Affirmations" in thought and word manifest the true, unlimited ideas of Being both in the body and in the environment. Finally, cooperate with the divine ideas which you are manifesting by appropriate action in the process of living.

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[1] Charles Fillmore, "Why Unity Withdrew from the I. N. T. A.," Unity, LVII (July, 1922), 49.

[2] Unity, XX (Jan., 1904), 35 (editorial).

[3] See "Definition of Names Used in Practical Christianity," Unity, XL (Jan., 1914), 30.

The Silence

The best method of freeing one's self from the "personal" or sense-consciousness and restoring to its rightful throne the superconsciousness is the practice of the Silence. Through its exercise the theory that God is omnipresent can be vitalized into individual realization. The Silence must not be looked upon as an end in itself; it is the open door into the infinite resources of Divine Being. Its fundamental purpose is "to establish a means of communion between God and man."[1] The Silence should be practiced consistently. It is man's opportunity to establish himself at the center of his being, the one place where the supply of life and substance is inexhaustible. God is the eternal life that he makes into living. There are three stages in the practice: relaxation, concentration, realization. First, the individual should put himself in a comfortable position and then seek physical and mental freedom by surrendering to the presence and power of God. If need be, one should definitely think his body into relaxation part by part.[2] This is necessary in order to break up the tensions built up by the "personal" ego and to release the individual from a consciousness of self.

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[1] E. V. Ingraham, The Silence (Kansas City: Unity School of Christianity, 1937), p. 10.

[2] Myrtle Fillmore gives these instructions: "When you start to go into the silence, you should breathe evenly, in the happy feeling that you are taking in great drafts of God's pure life-sustaining airs. . . . . Take your attention down out of the head into the organism. The flow of the blood will follow the attention down into the trunk of the body and into the feet and hands, and thus the forces of being as well as the flow of the blood stream will be equalized." Letters of Myrtle Fillmore, p. 37.

Relaxation should be followed by concentration--the atunement of the individual to the Infinite. One should not be too strenuous in this but should approach it with joyous anticipation. The easiest way to concentration is to turn the attention to some statement of truth upon which meditation can take place. The individual can meditate himself into oneness with Divine Mind.

> The more you think about the Christ within, the stronger will grow your consciousness of the divine presence and your oneness with Him, until you can be still, and "know that I am God"; until you can still all the outer thoughts and meditate upon "Christ in you the hope of glory." Many have been helped mightily, gloriously in finding the silence, by repeating the holy name "Jesus Christ" time after time with short intervals between.[1]

The most necessary thing here is to select a simple statement capable of infinite enlargement. Such statements as "God is the name of my Good" or "I think thy thoughts after thee" are the common practice of the Unity group.

> True meditation consists in allowing the mind to make unlimited flights of speculation regarding the nature of the mind of God, the power of that mind, the love of that mind, the wisdom contained in that mind, the substance which comes from that mind and out of which all things are formed, the instant availability of all the elements of that mind to the individual who is open and receptive to it, and so on until man becomes conscious of the presence of God as he is now conscious of the presence of warmth, of light, or of any other element with which he has become familiar.[2]

The final stage of the Silence is realization. The individual should never hasten from concentration and meditation into action; he should await the "still small voice within" until every fiber of his being thrills with the assurance that he is always standing in God's presence.

As you come out of the Silence, count your blessings and

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[1] Letters of Myrtle Fillmore, p. 40.

[2] E. V. Ingraham, The Silence, pp. 23-24.

> give thanks for them. Realize that only the good exists in you and your world, that the power you contacted in the silence may have opportunity to multiply and increase your blessings. Give thanks that you have already received the good for which you looked to God in the silence.[1]

It is not easy for one immersed in materialistic thinking to practice the Silence. Such a person should not so prolong it that his relaxation is broken but should return to it often. Unity not only gives instruction in the private practice of the Silence but actually drills in this method of approach to God in each of its public services. Its public prayer is a communal practice of the Silence.

The Silence, inducing in the individual a realization of his oneness with God, prepares him for action. Since Unity believes that all concrete expressions are the product of ideas, action means ideation. The process of ideation, in thought and word, is carried on by the method of denials and affirmations.

> Knowing that all good things are in the One Great Universal Mind, and that we can only come into a consciousness thereof through thought, we use in a systematized way this "I can't" and "I can," to bring about any desired change in our condition. We group under the head of "Denials" those false appearances of which we wish to be rid, and under "Affirmations" those desirable qualities which we know to be potential in Infinite Mind.[2]

Denial

First, denial! Man is now filled, both in soul and body, with error thoughts. Denial (repentance in orthodox theology) is the method of cleansing the individual from these limited expressions of Idea. "What man forms that is evil he must unform. . . . . Here enters the factor that dissolves the structures that are no longer useful; this factor in metaphysics is known as denial."[1] Through denial the individual repudiates the false beliefs that have produced physical, mental, or financial trouble. These false beliefs have encrusted themselves about the cells of our bodies and souls; and, by denial, this crust is broken through so that the substance and life of the cells are freed to accomplish their initial impulse, which is to conform to the divine-natural law. Mr. Fillmore says that the "greatest discovery of all ages" is "that man has power to deny and dissolve all disintegrating, discordant, and disease-forming words."[2]

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[1] Letters of Myrtle Fillmore, p. 42.

[2] "Six Days Treatment," Thought, III (Sept., 1891), 243.

In dealing with any particular disease we must first "deny the name for any seeming inharmony." Thinking is formative and to carry in your mind the name which the physician[3] gave to the inharmony only fastens the disease on the individual more securely. Then, take up the thought and word cause of the disease and dissolve them out of existence.[4]

Unity deals with the disease of poverty in the same way as with other diseases. The individual must drop out of the mind every thought that suggests that God's bounty is limited or that it can be locked up from any one. "Lack of any kind is not possible in God's universe. So when there is an appearance of poverty anywhere, it is our duty to deny it."[1] The only lack is the fear that haunts the mind of man. We need to "overcome the fear of lack."[2]

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[1] Charles Fillmore, The Twelve Powers of Man, p. 148.

[2] Charles Fillmore, Christian Healing (14th ed.), p. 64.

[3] Mr. Fillmore states: "Doctors are especially industrious in creating microbes in their particular line. They make a new disease every day, or rename an old one, and each is endued with its specific microbe that gives it standing among the people who believe in such things, and its inventor goes down in history as a benefactor of the race." Charles Fillmore, Christian Healing (2nd ed.), p. 150. Silent Unity also suggests that when patients describe their disabilities to them they always enter a silent mental denial for each statement of error which they make. See Unity, XI (Nov., 1898), 226.

[4] Unity repeatedly affirms that it does not prohibit the use of medicines by those whom they treat; and most of their published testimonials show no awareness on the part of their followers that there is any inconsistency between the philosophy of Unity and the employment of physicians. Yet Silent Unity declares: "We have found that when a person's faith is quickened to the extent that he is willing to give up all dependence upon doctors and medicine, he is a hundred fold more receptive to this mighty healing power of God." Unity, XLI (July, 1914), 58.

In using the method of denial one of the most necessary things is to forgive oneself. Here is where many fail in the demonstration. They let their consciences trouble them. One must part forever with the "accusing conscience."

> He who condemns himself for a past mistake uses the law in the wrong way twice and so reaps two undesirable harvests: first by entertaining the negative thoughts that caused the experience that he has called a mistake, and second by condemning himself for the past mistake.[3]

Since the impersonal God is perfect and does not know evil, those New Testament passages suggesting forgiveness must be interpreted in terms of the law of cause and effect as related to the power of thought. "Forgiveness of sin is the erasure of mortal thoughts from consciousness."[4] This, of course, applies to the mistakes of others as well as our own. The individual should never condemn another. God is everywhere, and the creative mind must think of the goodness of God that is in every person. He must not let the appearance of evil blind him; he must think of his neighbor as that one exists in God Mind.

Miss H. Emilie Cady, author of Unity School's first and perhaps most influential textbook, names four great denials in which one should be persistent if he would completely cleanse his consciousness from all error:

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[1] Charles Fillmore, Prosperity, p. 38.

[2] Ibid., p. 52.

[3] Marjory H. Stageman, "Forgiving Ourselves," Unity, XC (May, 1938), 45.

[4] Charles Fillmore, Christian Healing (14th ed.), p. 53.

> There is no evil (devil).
> There is no reality, nor life, nor intelligence apart from Spirit.
> Pain, sickness, poverty, old age, and death are not real, and they have no power over me.
> There is nothing in all the universe for me to fear.[1]

These denials contain the common error thoughts of the race. When one does not know the particular thought that has caused his trouble, one of these general statements will be found effective in cleansing from error.

The individual should practice denial at set periods each day; he should also be prepared to use it in all the petty vexations of life, whenever and wherever they happen to arise. He should not let anger, fear, jealousy, self-pity, unhappiness, or similar emotions have standing in his life. He should deny them at once. Also any wrong bodily condition, the moment it appears to the sense, should be dissolved out of existence. One should not induce tension by his denials[2] but rather speak to error in such a way that it will glide silently out of existence.

Affirmation

Affirmation, the third step, is most necessary. One dare not leave his house "empty, swept and garnished" lest worse spirits come and possess it. "Though denial is very important in clearing the subconsciousness of its error, affirmation is more so, for it fills the consciousness with the constructive ideas of

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[1] H. Emilie Cady, Lessons in Truth, p. 39.

[2] Charles Fillmore says: "Make your denials in a quiet, indifferent way, and your affirmations with a strong, bold, vehement, positive mind." Directions for Beginners (Kansas City: Unity School of Christianity), p. 14 (pamphlet).

Truth."[1] Denial is the means of chipping off the error crystalization which envelops the cells of body and mind; affirmation is the method of calling these cells to their divine tasks. All the infinite potentialities of Divine Mind are waiting to be manifested by the "I can" habit. "You can praise yourself from weakness to strength, from ignorance to intelligence, from poverty to affluence, from sickness to health."[2] Affirmation is the linking of the "I will" with the "I AM" to the manifestation of perfection of Being.

Unity leaders insist that affirmation must not be confused with what ordinarily is called prayer. Prayer, as they interpret it in the organized church, is largely request; but affirmation is realization. "God-Mind expresses its thought so perfectly that there is no occasion for change."[3] All God's creation is under law. Affirmation is self-realization of that law. Neither does Unity claim actually to do healing. "We can't heal you, but there is a Presence here that can. . . . . We will help you find that Presence."[4] Denial and affirmation will lift the consciousness to that Source where healing power is available for every ill.[5] "There is no such thing as a 'disease' or incurable condition in the system."[6]

God is the supreme perfection; the word is like unto that perfection. All its creations are perfect. It takes cognizance of the perfect only. When we realize this perfection and speak the words of Truth from that plane of understanding, the word goes forth and establishes that which is. It does not heal anything. There is nothing to heal. Its office is to see the perfection of Being established; and as we do the works of the Father, we establish that which is and always was.[1]

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[1] Charles Fillmore, Mysteries of Genesis, p. 172.

[2] Charles Fillmore, Christian Healing (14th ed.), p. 74.

[3] Ibid., p. 17.

[4] "Questions and Answers," Unity, XIV (May, 1921), 222.

[5] Mr. Fillmore believes that the "so-called" organic diseases can be healed by spiritual means as readily as the less serious forms. He thinks that the only difference between diseases is their depth in the subconsciousness. See Charles Fillmore, Modern Spiritual Healing (Kansas City: Unity School of Christianity), p. 6 (pamphlet).

[6] Letters of Myrtle Fillmore, p. 54.

Affirmations should not be so specific in expression as denials.[2] Realization of oneness with Being is sufficient to fill the individual against the attack of any enemy. Also, human life is a unity of soul and body; so the healing word should acknowledge the wholeness of an individual's being. Although the healing word may be spoken to some specific part of the organism, yet the affirmation should always end with the "thought of being every whit whole." Silent Unity, in its healing meetings, does not treat each patient separately; it expresses a general affirmation which is effective for the group.[3] It considers this more effective than individual treatment.

The affirmative side of a prosperity treatment[4] parallels that of healing. If one desires some particular good he may affirm it, but he should be careful lest he seek less than the Divine Mind has in store for him.[1] God's infinite resources are ever present, and man has no one to blame but himself if he does not get what God has for him:

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[1] "The Healing Word," Unity, LXXXV (Nov., 1936), 8.

[2] Unity's monthly Healing and Prosperity Thoughts are quite general. In its book of healing affirmations we read: "Regardless of the name of the specific error that is being treated, or the part of the body in which it is located, the majority, if not all of the healing prayers given in this book, carry with them the thought of health and wholeness for the entire man." Divine Remedies, p. 107. Certainly they use the same cure for a multitude of diseases.

[3] See Unity, XXV (Oct., 1911), 357.

[4] "The Twenty-Third Psalm" (revised) is suggested as an excellent prosperity treatment:
"The Lord is my banker; my credit is good.
He maketh me to lie down in the consciousness of omnipresnet
  abundance;
He giveth me the key to His strongbox.
He restoreth my faith in His riches;
He guideth me in the paths of prosperity for His name's sake.
Yea, though I walk in the very shadow of debt,
I shall fear no evil, for thou art with me;
Thy silver and Thy gold, they secure me.
Thou preparest a way for me in the presence of the collector;

> Do not envy the rich. Never condemn those who have money merely because they have it and you do not. Do not question how they got their money and wonder whether or not they are honest. That is none of your business. Your business is to get what belongs to you, and you do that by thinking about the omnipresent substance of God and how you can lay hold on it through love. Get in touch with God riches in spirit, lay hold on them by love, and you will have sufficient for every day.[2]

Unity seeks to minister to the spiritual man. Therefore, the above statement should not be interpreted as an invitation to selfishness. An individual can use the law of cause and effect to amass temporary possessions; man, by his love of money, has attracted great amounts of money. But such a person cannot have a "prosperity consciousness." God is Order. If man is to have true health and prosperity he must realize God as Order in his own inner life. God has provided an abundance for every one, so there is no necessity for hoarding. Selfishness is one of the root causes of disease. It separates a man from God and his fellowmen. The key to abundant receiving is right giving. Both avarice and charity are wrong ideas and are harmful to any individual who holds either thought.

The Fillmores, from the very beginning of their movement,

Thou fillest my wallet with plenty; my measure runneth over.
Surely goodness and plenty will follow me all the days of my
life,
And I shall do business in the name of the Lord forever."
Charles Fillmore, Prosperity, p. 69.

[1] Mr. Fillmore suggests that a person might visualize a hundred dollars and get it when a thousand was headed his way. See Charles Fillmore, Prosperity, p. 101.

[2] Ibid., p. 110.

have sought to destroy these ideas by introducing the "love offering" as the standard of reward for services. Those who serve should have faith that God is faithful; those who seek to receive cannot do so save as they also lovingly give. "The avaricious suffer most in body and are the most difficult to heal, because of the mental bias that prompts them to get everything as cheaply as possible, including the kingdom of heaven."[1] Unity School works constantly by use of the silence, by mental drill, and by written instructions to educate its group to the "divine law of equilibrium" in financial matters so that they can achieve that spiritual balance which results in happiness, health, and prosperity. In recent years this training has been built around the idea of the "tithe."

Demonstration through the use of the Silence, denials, and affirmations requires constant and persistent effort. Unity leaders find that many fail to demonstrate both as to health and as to prosperity. This failure is always traced to a lack of persistence and faith in the patient. "Your disabilities may be erroneous thoughts of generation after generation of ignorant ancestors, and you cannot, therefore, reasonably expect an instantaneous recovery."[2] So they instruct their followers: "Affirm! Affirm!" and assure them that, if they will keep at it, they will inevitably gain the sense of the Divine Presence and see the work accomplished before their eyes. Miss Emilie Cady has suggested learning a few great affirmations which cover every situation and which may be the basis of constant drill in the regenerative process:

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[1] *Ibid.*, p. 153.

[2] *Thought*, III (Sept., 1891), 241.

> God is Life, Love, Intelligence, Substance, Omnipotence, Omniscience, Omnipresence.
>
> I am the child or manifestation of God; and his life, love, wisdom, power, flow into and through me every moment. I am one with God, and am governed by his law.
>
> God works in me to will and to do whatsoever he wishes done by me; hence I cannot fail.[1]

Coöperation with Divine Substance

The fourth step in Unity's technique of salvation is cooperation on the part of the individual with the Divine Substance he is seeking to manifest. The person who is honest in his desire to demonstrate Being will look into his thought habits to be sure that they are "prompted by faith and divine love and wisdom and life and joy and freedom."[2] In the problem of prosperity he will be alert to see and accept those opportunities which come his way. In the question of health he will follow his thoughts down into his body and note their effects on the body and its functions. And he will develop "those habits which keep him making the right use of all his faculties, and powers, and the life energy and substance."[3] Here the Fillmores, following their theory of the origin of evil, have stressed two requirements for the regenerative process: The regenerate person must be absolutely continent, and he must become a vegetarian. They think that flesh-eating and the use of tobacco and alcohol naturally follow from the indulgence in sensation.

First, vegetarianism! Unity School early taught that vegetarianism was needful in the revitalization of the body. "Food is an important issue in the regenerative process and no flesh-eater can survive."[4] Mr. Fillmore went to the limit in this direction suggesting that it was best to refrain even from such animal products as milk and eggs. The argument against the use of animals took several forms. Sometimes it was based on the law of justice:

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[1] H. Emilie Cady, Lessons in Truth, p. 50.

[2] Letters of Myrtle Fillmore, p. 95. [3] Ibid., p. 74.

[4] Unity, XXXIV (Feb., 1911), 180. This declaration repeatedly occurred before 1920.

> It is cruel to kill and it is cruel to steal. The milk of the cow is needed by her and her calf. . . . . It is believed by many who have looked into the matter that tuberculosis among cattle is caused by the drain of their substance from their systems in milk. They need this substance for body building. Therefore, to be just man should refrain from stealing animal products.[1]

A second approach was through the asserted consequences to body and mind of taking flesh into the human system: "He who eats the flesh of animals is, by and through that process, taking into his consciousness all the passions, desires and emotions of the animals."[2] We need to realize, also, that organized life holds tenaciously to its present forms. Fear grips an animal when it is being killed and sets up vibrations of terror in its flesh. If a person eats this flesh, the vibrations of fear, one of man's greatest enemies, are transferred to his own body. However, Mr. Fillmore has gradually modified his position concerning flesh-eating. At the request of the writer he gives his present position as follows:

> Diet is not of primal importance in Unity's interpretation of Christianity; consequently no one is ostracised or condemned because he does not conform to the vegetarian diet, which is universally being recommended by food experts as best suited to man.
>
> "Do all things as unto the Lord." That is, ask continually for divine guidance in all things and you will be shown what is best in food and drink for your individual growth. Food and drink have much to do with body sensations; consequently we should watch the effects of these body sustainers and choose what gives the best results. Personally I have been guided by a spiritual intelligence which communicates with me in dreams, visions and inner inspirations. I call

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[1] "Answers to Questions," Unity, XL (May, 1914), 483.

[2] Charles Fillmore, Flesh Eating Metaphysically Considered (Kansas City: Unity School of Christianity, 1896), p. 9 (pamphlet). This article has been repeatedly published in Unity.

> it Spirit or my Higher Self. When I eat the wrong food and produce discord in body, I usually have a dream in which the cause and cure is pointed out. For many years I was a very strict vegetarian, abstaining wholly from milk, eggs, butter--in fact every form of animal products. Then came a period in which I had unusual platform work to do, in which I had to meet and shake hands with hundreds of persons. This sometimes made me nervous and irritable, and I was shown that my vibration was not strong enough physically to meet and hold my own against the flood of eager souls who were charged with animal impulses and that I would have to either quit my public work and become a recluse or build up a body that would hold its own with other bodies of like character. I then began to eat certain animal products like butter, milk, cheese, eggs, but never meat.
>
> Then came a period in my spiritual unfoldment, which includes the body as a vehicle, where I lacked mental expression. I got ideas but could not formulate them in thought and word. This lasted for months, or until I asked the Spirit to show me the cause. One day like a flash came the words, apparently out of thin air, "Your brain lacks phosphorus; Eat fish." Since that time I have added sea foods to my diet. . . . . We should remember that Jesus ate broiled fish.[1]
>
> Unity does not make a fetish of food. The primal source of body energy is thought. If you think spiritually you automatically select the more refined types of food. But do not be a food fanatic.[2]

Second, continence! Unity School, with its theory that "sex sensation has made a broken cistern of man's consciousness," has consistently taught that refinement of the body can be accomplished only through the elimination of sex in its outer manifestation. However, it has not followed the technique of Anne Lee and the Shakers. It has taught that the companionship of man and woman can be made helpful in the regenerative process. But such a fellowship cannot be built on the glorification of sex. To see with the eye of purity means that you become "so mentally translucent that you see men and women as sexless beings."[1] Cora Dedrick Fillmore presents their present teaching as follows:

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[1] As late as 1933 Silent Unity was asked if the Bible record that Jesus ate fish was sufficient reason for rejecting vegetarianism. Its reply is illuminating. "The supposed example of Jesus in eating fish is often given by the Adversary as proof sufficient that vegetarianism is wrong. The undisciplined appetite of the carnal mind in its love for the fleshpots tries to hide behind the Savior of love and mercy. We do not believe that the Bible record concerning the eating of fish by Jesus has even the slightest bearing on the question." The article continues by suggesting that when Jesus multiplied the loaves and fishes He was just illustrating the law of spiritual supply and that the eating of fish was a symbol of the appropriation by man of the divine ideas of substance. See Unity, LXXIX (Dec., 1939), 79.

[2] Letter from Charles Fillmore, May 9, 1939.

> Regeneration means just what the word describes--a regeneration of man's soul and body through a spiritual activity of the generative organs. In regeneration the generative center is no longer allowed to waste its substance on the sense plane; by pure thinking and chaste acting it generates an uplifting, living energy in soul and body that, when raised to the Jesus Christ purity of life, arouses all the faculties to power and ability. Then the understanding of the silent and spoken word is magnified, and with renewed thought it comes forth in a new expression in both soul and body.[2]

Man cannot become pure by the mere repression of the external sex life through an act of will. To deny and fight the monster of sex may only make it an obsession. Purity comes through an understanding of the real nature of one's being. When we realize that each individual carries both the masculine and the feminine within himself and that satisfaction can be attained only from within ourselves, then we will not dissipate our energy in uncreativeness but will manifest it in "new ideas, new accomplishments, in beauty, in grace, in usefulness. . . . . Make your passions write poetry."[3]

However, since the "Motherhood" dispute of 1920,[4] Unity School has been content to carry within its group two types of Christians--regenerate and generate. While not relaxing its former teaching, it has insisted that those practicing generation were not to be condemned. They are providing bodies for souls that have lost out in a previous incarnation and are waiting to try again. The soul originally had power to ideate its own body out of Divine Substance, but that power was lost in the "fall." This would seem to bind the human family to an endless cycle of generation. But Mr. Fillmore teaches that this process of physical generation will be dropped when the body of Christ is sufficiently formed in the race:

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[1] Charles Fillmore, The Twelve Powers of Man, p. 164.

[2] Cora Dedrick Fillmore, Christ Enthroned in Man (Kansas City: Unity School of Christianity, 1937), p. 151.

[3] Theodosia D. Schobert, Regeneration (Kansas City: Unity School of Christianity), p. 6 (pamphlet).

[4] See pp. 71 ff.

> Children of the mind can be brought forth and all those awaiting reincarnation be given a spiritual body. This will be the ultimate of the regenerative movement that is now going on, and we should, therefore, strive to put on Christ, and let the body of Christ be formed in us, that we may help those who are in darkness.[1]

Those who practice generation may, for the time being, be doing a good thing, but they must realize that they cannot escape the heartache, disease, and death which are concomitant to that plane of living.

Reincarnation

The law of man's being is perpetual incarnation. When Spirit evolved into soul, soul demonstrated its self-consciousness by forming for itself a body. The permanent intercommunion of these three--spirit, soul, and body--is eternal life. The race lost its opportunity to achieve eternal life through the ignorance and sin of Adam. Through him the recurring cycle of birth to death became fixed in the race consciousness.

Man's task is to overcome the racial belief in death and to restore the consciousness of life. Because of the many generations of "mortal consciousness" through which the race has gone that work, even though the technique of salvation has been discovered, may not be finished in any single life span. Therefore, when death takes place, the law of Being works in man's soul for re-embodiment, and the soul "takes advantage of Adam's habit of generation to regain a body."[1] Ernest C. Wilson says: "Reincarnation is a token of God's love for us whereby, if we lose the body, we may be reclothed with another, to try again to complete the great work the Father has given us to do."[2]

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[1] "Extracts," Unity, XXXIV (Jan., 1911), 66.

Unity School recognized that the truth of reincarnation was first discerned by the "so-called heathen" of the East but insists that these people did not realize its significance in the scheme of racial redemption. They interpreted it pessimistically: man, bound by his karma, is in an almost endless[3] struggle of birth, death, and rebirth seeking to work out the accumulated effects of the sins of past lives. Unity's thought about reincarnation is optimistic: ". . . . rebirth is the unifying force of nature at work in its efforts to restore man to his original deathless state."[4] It is not necessary as a step in the evolution of the race but a "makeshift," a temporary gift to "mortal man." Reincarnation has only the value of a new opportunity. Therefore, it should not be unduly emphasized. The mind of man should be centered on "resurrection," the regeneration or lifting up of the body unto eternal life. When the Christ consciousness is again enthroned in the life of the individual and the fleshly body refined into the spiritual body, death will be no more. Reincarnation will cease.

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[1] Charles Fillmore, Preserving the Unity of Soul and Body (Kansas City: Unity School of Christianity), p. 1 (pamphlet).

[2] Ernest C. Wilson, Have We Lived Before (Kansas City: Unity School of Christianity, 1936), p. 47.

[3] The struggle in Christianity is no short one. As we shall see, Christ struggled through repeated incarnations before he was able to demonstrate perpetual incarnation through the body of the historical Jesus of Nazareth (see Unity, XIV [April, 1901], 149). And his thought and words "had to work in the race consciousness almost two thousand years before any one was sufficiently awakened and quickened to believe in a complete redemption and to strive to lay hold on it" (Charles Fillmore, Preserving the Unity of Soul and Body, p. 7). We have no way of knowing how long it will be before the race follows Jesus in the demonstration of perpetual incarnation.

[4] Charles Fillmore, Preserving the Unity of Soul and Body, p. 3.

CHAPTER IX

THE PLACE OF JESUS CHRIST IN THE SALVATION OF MAN

To appreciate the work of Jesus we need to recall the condition of man. Man is not immoral; he is anemic, weakened through error thinking. "Error mentality envelops the human race like a smoky fog."[1] The limited thoughts of disease have weakened man, and thoughts of death have overcome him. Throughout the long history of the race the life-cells of man's body and mind have become so encrusted with error thinking that there is no possibility of one breaking through and arousing them to their appointed task of demonstrating eternal life. "We cannot, by our efforts alone, save ourselves from this race consciousness of sin, evil, sickness, and death."[2] For mankind to be saved it "became necessary that some great soul reconnect us with the Father-Mind."[3]

Jesus Christ accomplished this for mankind. According to Mr. Fillmore,[4] Jesus Christ was a perfected soul who attained creative power in a cosmic evolution previous to human history. He first became known to us as Jehovah God, the Creator of our universe.[5] "This world and everything on it was brought forth

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[1] Charles Fillmore, "The Metaphysical Significance of the Crucifixion," Unity, LXX (Jan., 1929), 6.

[2] Ibid., p. 7.

[3] Ibid., p. 6.

[4] See Unity, LXX (Jan., 1929), 6; Unity, LXXXV (Dec., 1936), 6; Unity, LXXXVI (Jan., 1937), 4.

[5] Mr. Fillmore says: "We behold in Jesus Christ and our

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Jesus Christ accomplished this for mankind. According to Mr. Fillmore,[4] Jesus Christ was a perfected soul who attained creative power in a cosmic evolution previous to human history. He first became known to us as Jehovah God, the Creator of our universe.[5] "This world and everything on it was brought forth by Him in many earthly incarnations.[1]

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[1] Charles Fillmore, "The Metaphysical Significance of the Crucifixion," Unity, LXX (Jan., 1929), 6.

[2] Ibid., p. 7. [3] Ibid., p. 6.

[4] See Unity, LXX (Jan., 1929), 6; Unity, LXXXV (Dec., 1936), 6; Unity, LXXXVI (Jan., 1937), 4.

[5] Mr. Fillmore says: "We behold in Jesus Christ and our

When man, the offspring of Jehovah, lost his communion with the Father Mind by acting independently of that Mind, Jehovah, or Christ, in order to redeem man, began a series of physical incarnations. These physical incarnations reached their climax in Jesus of Nazareth. He gave up for ages His consciousness of spiritual perfection in order to contact with our mentality. He entered into the diseased and corrupt flesh consciousness of the race and, through a series of incarnations, he finally in the human Jesus "reestablished the intermind relation that once existed between man and God."[2]

> He did part of his work under the names of Moses, Elisha, David, et al. These lives were his days at school, and he arrived at a state of consciousness while manifesting as Jesus of Nazareth where he remembered his past lives.[3]

The body of Jesus became a bridge between the human race and God. Jesus Christ broke through the crystallized thought strata that enfold the race; he "made a great rent in the sense consciousness and opened a way by which all who desire may demonstrate easily and quickly."[4]

The work of Jesus Christ has a two-fold aspect: First, He is our "Way-Shower," leader, and example. Second, by the process of resurrection and atomization, he sowed the atomic units

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relation to him how men who have developed the divine image in themselves become creators of other men." "Christmas: Its Scientific Meaning," *Unity*, LXXXV (Dec., 1936), 6.

[1] *Ibid*.

[2] Charles Fillmore, "Metaphysical Significance of the Crucifixion," *Unity*, LXX (Jan., 1929), 7.

[3] Charles Fillmore, "Transfiguration," *Unity*, XIV (April, 1901), 149. Since this is an interpretation of the transfiguration scene, one would expect the name Elias. But Mr. Fillmore says: "The Spirit reveals to me that an error has been made in the text which gives Elias--it should read Elisha."

[4] Charles Fillmore, *Jesus Christ's Atonement*, p. 7.

of his body as "points of life and light in our mind and body atmosphere to the end that any one who concentrated his thoughts upon Christ in faith might attract as a spiritual magnet one or many of his body atoms."[1] These atoms of Jesus Christ's regenerated body can be made the nucleus of a regenerated body for any who appropriate them through faith. This twofold work is the atonement which Jesus Christ has made for the race.

The work of Jesus Christ as "Way-Shower" also had two sides which Mr. Fillmore[2] has designated as the first and second coming of Christ. The first coming of Christ was Jesus' reception of the Truth of Being into his conscious mind. Jesus realized and affirmed that He was the Son of God. He put out of his mind by the process of denial every racial thought that has bound men through the ages. In his threefold temptation experience He conquered "personal" consciousness. He achieved by the use of affirmations that supreme spiritual selfhood in which he could truly say: "I and the Father are one." Jesus, the soul, recognized Christ, His Superconsciousness, as His Father. He consciously made Himself one with the absolute principle of Being. "He had no consciousness separate from that Being, hence He was that Being to all intents and purposes."[3]

The first coming of Christ led to the second coming of Christ. This was Jesus' most important work for the race. Having consciously realized that the Superconsciousness was His real self, he now made use of it to redeem the body. The second coming of Christ "is the awakening and the regeneration of the subconscious mind through the superconscious or Christ mind."[1] It is the chipping off of the error-thought crystallizations of history that envelop the cells of the soul and body and the liberation of the atomic energy stored in them. Jesus knew the science of Being and hence knew his own body. "Inherent in the mind of Being are twelve fundamental ideas, which in action appear as primal creative forces."[2] He also knew that these twelve "primal creative forces" or ideas had their residence in man as presiding egos. "The subconscious realm in man has twelve great centers of action, with twelve presiding egos or identities."[3] Jesus symbolized all this by his calling twelve disciples. These twelve faculties of Being, the disciples which represent them, and their centers of action in the human body are as follows:

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[1] Charles Fillmore, "All the Way," Unity, LXXXVI (Jan., 1937), 4.

[2] See Charles Fillmore, The Twelve Powers of Man, p. 15.

[3] Charles Fillmore, Jesus Christ's Atonement, p. 11.

Faith--Peter--center of brain.

Strength--Andrew--loins.

Discrimination or Judgment--James, son of Zebedee--pit of stomach.

Love--John--back of heart.

Power--Philip--root of tongue.

Imagination--Bartholomew--between the eyes.

Understanding--Thomas--front brain.

Will--Matthew--center of front brain.

Order--James, son of Alphaeus--navel.

Zeal--Simon the Canaanite--back head, medulla.

Renunciation or Elimination--Thaddaeus--abdominal region.

Life Conserver--Judas--generative function.[4]

While every man has these various brain centers or pre-

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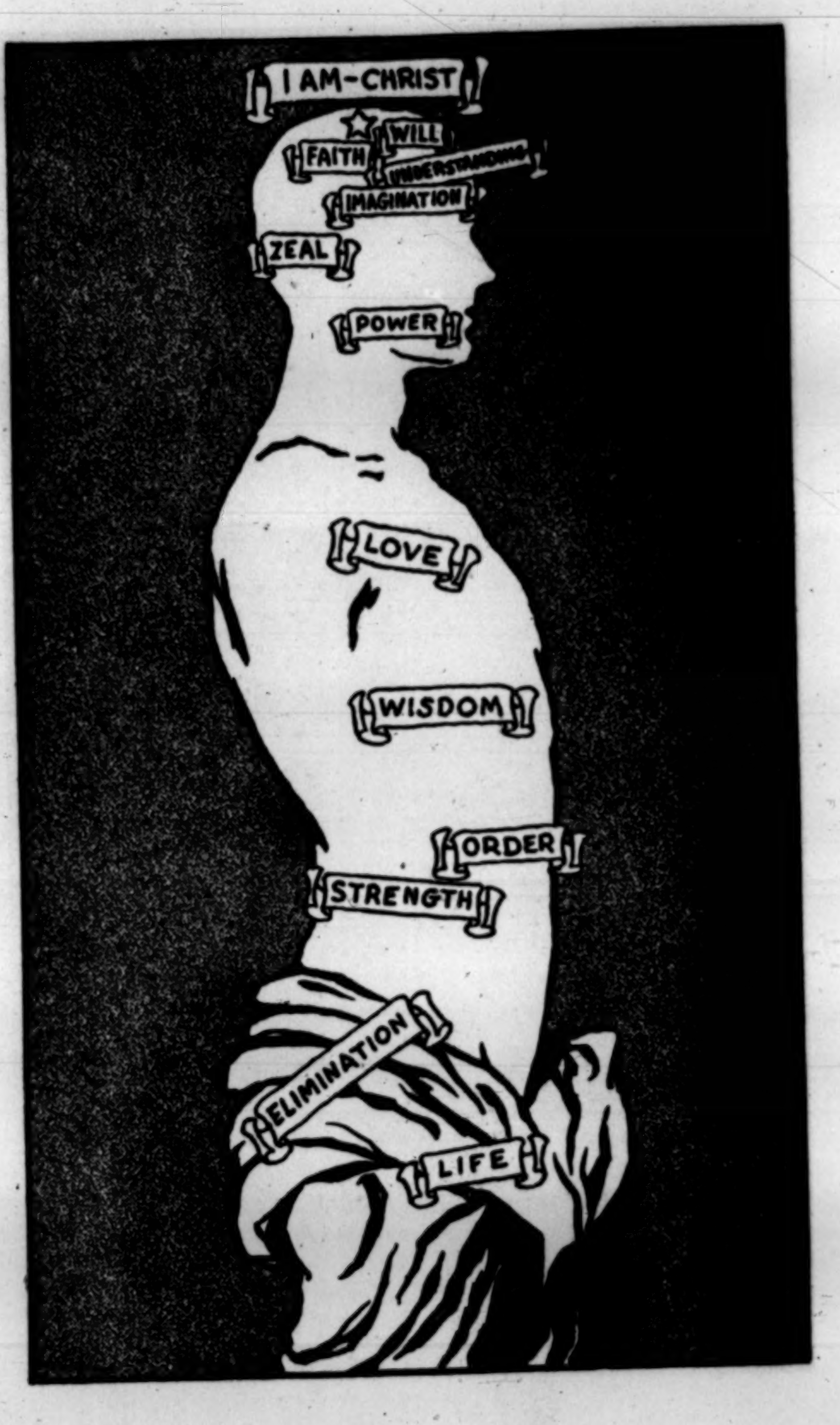
[1] Charles Fillmore, The Twelve Powers of Man., p. 15.

[2] Ibid., p. 53.

[3] Ibid., p. 15.

[4] Ibid., p. 16.


I AM-CHRIST
WILL
FAITH
UNDERSTANDING
IMAGINATION
ZEAL
POWER
LOVE
WISDOM
ORDER
STRENGTH
ELIMINATION
LIFE

The Twelve Powers of Man

(Reproduced by permission of Charles Fillmore.)

siding egos, ordinarily he makes use only of the brain in the head. Jesus, when he reached a certain stage in his soul development, called to the aid of the I AM these twelve egos of his subconscious life. This is symbolized in Scripture by His going up "into the mountain to pray," and calling the twelve. The mountain is his Superconsciousness located at the top of his head. By direct appeal to these presiding egos, Jesus built out the centers over which they preside. He thought through these other brains, mastered the functions of the body which they direct, and arrested the deterioration that had been taking place throughout the body because of the error-thought of the race. Step by step, by applying denials and affirmations direct to these centers, he revitalized the cells of his body and refined the "man of the flesh into the man of the Spirit."

This entire process was mental. Jesus was patient; he spent much time in denials--fasting. He persistently treated these brain centers against the limited thoughts which the world held. Then he energetically created powerful, unlimited ideas of Being and sent them into the centers to complete the work. Jesus, by affirmation, "delighted in making great and mighty claims for His God, Himself, His words, and for all men."[1] In other words, Jesus brought the I AM into direct contact with each of the brain centers of his body to its purification and empowerment. The ignorance of Adam was thus undone; the life of sensation was made to yield to the life of the Spirit. Jesus achieved eternal life in the body.

The crucifixion of Jesus represents the climax of the struggle between the Christ Mind and the sense mind for the control of man. It marks the putting to death of the Judas consciousness, which through the centuries has robbed the race of its vitality. At this point the body of Jesus, because it was so closely connected with the "personal" or sense-consciousness, passed through great suffering and seemed to die:

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[1] Charles Fillmore, Jesus Christ's Atonement, p. 18.

> The crucifixion of Jesus is the symbolical representation of the crossing out (destruction) of the carnal mind (Satan) in the redeemed man's consciousness. Christ was not killed on the cross, neither was the body of Jesus destroyed. The "ghost" that Jesus gave up with his last breath was mortality. It was the personal, mortal consciousness that cried, "My God, my God, why hast thou forsaken me?" (This god should be spelled with a small g.) The personal concept god always fails to save its worshipper."[1]

Jesus did not really die on the cross, as we understand death. The Christ Mind or Superconsciousness transmuted his body into a higher spiritual substance. The body was taken from three-dimensional into four-dimensional life. In this resurrection Jesus actually demonstrated the power his I AM had gained over his body through calling to its aid the twelve disciples and instructing them in the Truth about God and man. They had learned the lesson that God is Principle and that man is God in action. In his resurrection Jesus, the man, through his Christ-consciousness "unloosed the dynamic atoms of His whole body and released their electrical energy."[2] By thus atomizing his body into the racial atmosphere, "Jesus offered His body as a life or electric transformer"[3] for the human race. This is the "At-one-ment" which Jesus Christ has made for the race.

The process of salvation by means of the Silence, denials, and affirmations needs, then, to be applied more directly than has been done in the past. Jesus has made a "rent" in the racial consciousness of mortal sense. He has made plain the way to the eternal reunion of Spirit, soul, and body. Man must go in at the "rent" Jesus has made. It is not, Mr. Fillmore assures us, an easy task. Only those who really feel that they are "ready for the great adventure into the attainment of eternal life in the body here and now"[1] should take up the development of the twelve powers of man. This method means the release of powerful, dynamic energy and, "if not controlled and raised to the spiritual plane, it may prove a source of body destruction."[2] But whoever has advanced in spiritual consciousness to the point where he is "willing to give up all worldly ambitions," conserve the "pure substance of his body," and develop the twelve creative centers of his body may follow Jesus in the mastery of his own body and in its resurrection from death. He attained only what is expected of each of us, and we can be saved only as we resurrect or refine our bodies as he did.[3] "It is an error to think that God gives anybody anything that he has not earned."[4] We must work out our own salvation.

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[1] Charles Fillmore, The Twelve Powers of Man, p. 69.

[2] Ibid., p. 5.

[3] Charles Fillmore, "All the Way," Unity, LXXXVI (Jan., 1937), 7.

Mr. Fillmore claims that the knowledge of the functioning of the body through its twelve brains or "ganglionic centers" is his particular discovery and gift to religion. The application of this discovery gives Unity its status as "Practical Christianity." His account of the discovery follows:

I am transforming, through mental dynamics, the cells of

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[1] Charles Fillmore, The Twelve Powers of Man, p. 4.

[2] Ibid., p. 5.

[3] The church has been correct, says Mr. Fillmore, in telling people to "follow Jesus." It has erred in teaching that Jesus was "the only begotten Son of God, and that He overcame for us, and that by simply believing on Him we are saved." See Charles Fillmore, Jesus Christ's Atonement, p. 8.

[4] Charles Fillmore, The Twelve Powers of Man, p. 28.

> my whole body, the ultimate of which will be immortality in the flesh. I have discovered that all the ganglion centers in the organism are in reality brains thinking thoughts in a measure independent of the central thinker, whose seat of action is usually confined to the head. In order to control the various brains I have found it necessary to project into them my conscious thought and fill them so full of true ideas that there is no room for the false. This task has not been a light one, and I have spent years in silent willing, denying and affirming, actually rebuilding every cell in my organism from center to circumference. I would say that in this work I have been guided by an invisible intelligence, which I call the Holy Spirit. I have also found that the whole process is symbolically outlined in the life of Jesus Christ, and is what is technically called regeneration."[1]

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[1] Charles Fillmore, "A Biographical Sketch," Unity, XVII (Aug., 1902), pp. 69 f.: Mr. Fillmore here suggests that he made the discovery directly through the Holy Spirit; then he realized that the life of Jesus Christ carried the same discovery in symbolical language. While his genius is shown in working out and applying the idea, certainly the basic materials for such application had been in the "mental-cure" group for some time. Much of it had appeared in the Fillmore publication in the preceding years. George H. Brooks, a Spiritualist, had expressed the idea that any part of the body could be cured by direct application of thought to that part in the first issue of their magazine (Modern Thought, I [April, 1889], 11). The need for strenuous effort, applied over a period of time, in order to accomplish worthwhile results is the central theme in The Temple of the Rosycross by F. B. Dowd, a Rosicrucian. Mr. Fillmore gave this book a favorable review and took from it the idea of the "Winged-Globe," which he made the permanent symbol of Unity (see Modern Thought, I [Nov., 1889], 11).

A simple, yet almost complete, application of the idea is found in the writings of John Hamlin Dewey, who styled himself a Christian Theosophist (see John Hamlin Dewey, New Testament Occultism New York: The J. H. Dewey Publishing Co., 1895). New Testament Occultism is a plea for joining the teachings of Jesus with the occult knowledge of the East, neither of which is complete without the other. Some of the ideas which we later find in Mr. Fillmore's exposition, The Twelve Powers of Man, are as follows (References are to New Testament Occultism): control of the secret force of life by a direct act of the will (p. 9); control of the forces of nature through appeal to the intelligence lodged in each thing (pp. 22 and 26); the idea that Jesus' control of life in all its planes is open to each of us (p. 27); Jesus realized his supremacy in and over the flesh (p. 45); the New Testament miracles are merely the working out of law (p. 52); the spiritual emancipation and illumination experienced and taught by Jesus was the immediate result of an organic transformation under the transmuting power of a spiritual chemistry--thought (pp. 75-77); Jesus, the living example and demonstration of the possibilities in all men (pp. 87-88); the seven senses of man (p. 106); the three planes of consciousness (pp. 143 f.); the idea of a spiritual body within the physical (p. 150).

The entire idea of body control through the processes of thought and meditation is found in Yogiism. The Fillmores are

Stated briefly, Mr. Fillmore's discovery consists in applying the ideas of Being--faith, strength, discrimination, love, power, imagination, understanding, will, order, zeal, renunciation, and life--to the particular "ganglion center" which each controls in the body of man. This process renews and enlarges these brains so that man can consciously think through them to the renewing and revitalizing of all the cells of his body. Thus far man has failed to demonstrate eternal life because he has not known this secret.[1] Jesus Christ's life experience, symbolically interpreted, now gives to the race a complete understanding of the technique.

Since Unity claims that its great gift to the world is its practical application of the teachings of Jesus, through the medium of man's twelve powers, to the refinement of the body, it is only fair that Unity leaders should present their own process. So I give what they call a "Condensed Exercise on the Twelve

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aware of this (See Cora Fillmore, Christ Enthroned in Man, p. 2). The early magazines show, as we have suggested elsewhere, that they were reading literature from the East, but most probably such ideas came to them through writers like Dewey. Mr. Dewey's works were repeatedly and favorably quoted (e.g., see Modern Thought, I [June, 1889], p. 15).

The idea that man has twelve powers and that these powers were depicted by Jesus through his calling twelve disciples was first presented in Unity by Annie Rix Militz, a Home of Truth leader from Los Angeles (See Thought, V [Aug., 1893], 181). Mrs. Militz was in close contact with the Unity fellowship until her death in 1924. Mr. Fillmore's first published statement along this line did not appear until 1901 (See Unity, XII [May, 1901], 509).

[1] The Apostle Paul is a good illustration of man's failure. Mr. Fillmore writes: "Paul did not 'glorify God' in his body. He saw the possibilities, as we today are seeing them in our study of metaphysics, but he did not allow the Christ-child, conceived by the Holy Ghost in the mind, to go down to Bethlehem (House of Bread--the psycho-physiological substance center at the pit of the stomach), and be born in a manger among the animals. By reason of this failure to form, through psycho-chemical processes in the psychical, a new body on a higher plane of vibration, the Christ-child was without a suitable instrument for manifesting itself and Paul's corruptible body went the way of all flesh." "A Question Answered," Unity, VIII (Jan., 1897), 12.

Powers."[1]

The spiritual center in the crown of the head is the throne of the Christ, the throne of the I AM. The heart itself is the seat of manifest love, which is always expressed in a warm, rosy glow of light. But it is from the I AM center in the crown of the head that we draw all new inspiration, all new ideas. When they contact man's consciousness, these new ideas or inspirations break forth as a soft, golden light (pure intelligence), which descends first to the seat of the conscious mind in the front forehead, and to the faith center in the pineal gland at the center of the head. Then the flow descends into the cardiac and solar nerve centers at the very center of the body, in the region of the heart and stomach, where the Christ power really begins to become manifest in substance. Often this light of Spirit (pure intelligence) not only causes the whole countenance to shine with its radiance but also surrounds the head, and in those who live very close to Christ the whole being is encompassed by it. While one may feel the flow from the crown of the head to the soles of the feet, it is in the depths of the body, in what we term the great solar center or distributing station, that the indwelling Christ begins to do its greatest work.

Please do not get confused. The Christ throne, the I AM center, is in the crown of the head; while the center of the manifest Christ is the point back of heart and stomach that we have named the great solar center. The apostle James wrote of the throne of Christ: 'Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.' In other words, the perfect pattern or perfect idea comes down from the 'Father of lights,' which we must learn to bring into manifestation. Thus we perceive that these old prophets had a true understanding of spiritual man. In the unfoldment of the twelve powers of man the most important point is first to call forth the Christ mind; then the ingredients or attributes of the Christ mind, the twelve fundamental ideas in Divine Mind, which are faith, strength, wisdom, love, power, imagination, understanding, will, order, zeal, renunciation, life.

As these twelve fundamental ideas begin their work in omnipresent substance at the point designated as the solar center, where the manifest Christ holds forth, the Lord's body begins to shape itself. Jesus was born in Bethlehem (Bethlehem meaning 'house of bread'), in the stable (among the animal forces). He is our Way-Shower. Just as it was necessary for the Spirit in Him to penetrate down into the most material parts of His being, down into the very animal forces, to begin the redemptive work, so it is necessary for us to do likewise.

Just as Jesus Christ was the great star actor in His and His disciples' ministry here on earth, so the indwelling

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[1] Cora Fillmore, *Christ Enthroned in Man*, pp. 163 f. This is a book of instructions, supplementary to Charles Fillmore's *The Twelve Powers of Man*. Mrs. Fillmore says that her husband's book "undoubtely affords the greatest key to the logical and rational expression of spiritual man that has ever been given to the public."

Christ is the central figure in unfolding the twelve great powers in the individual. First we set into activity the indwelling Christ mind; then gently call forth the disciples.

For the exercise in the silence, first center the attention in the crown of the head (the I AM throne) and realize that you are releasing in consciousness the idea of infinite knowing. As you truly get this realization and as the radiations from it penetrate your soul, you will be conscious of the emanation of Spirit as pure light, pure intelligence, descending within you; you will feel it working in every cell and fiber of your body temple. As stated before, you will gradually discover that this emanation of Spirit first drops to the faith center at the center of the head and that the seat of the conscious mind, the front forehead, is illumined.

From that high vantage point, the crown of the head and front forehead, you will become aware that your whole being is suffused with this soft flow of infinite intelligence, including the very feet, even the space beneath the feet. There realize that this descending spiritual flow is contacting and tempering an earthly current steadily ascending from below. Realize that the all-knowing power of Spirit is transforming such thoughts of the race as fear, lack, war, sin and sickness into thoughts of fearlessness, abundance, peace, justice, purity and health.

The earthly flow, when rightly handled, will bring to you new power and ability and will even give you a broader understanding of life in its manifest form. It will gradually ascend, permeating and penetrating the whole being in its upward course, meeting the continual outpouring from on high and at certain points in the body temple establishing centers in consciousness. But the larger portion of this renewed force goes to the seat of consciousness already designated as the great solar center at the hub of being, back of heart and stomach.

Then from the feet and beneath the feet, follow the current to the seat of the manifest Christ, and dwell there, taking up separately and meditating on each of the twelve fundamental ideas in God Mind, faith, strength, wisdom, love, power, imagination, understanding, will, order or law, zeal, renunciation, and life. Then realize that twelve rays of light go forth from the great solar nerve center, one to the faith center, in the pineal gland at the center of the head; another ray of light goes to the strength center, in the small of the back; another to the wisdom center, at the pit of the stomach; another to the love center, the heart itself; another to the power center, at the root of the tongue; the next to the center of imagination, located near the eyes; next to the will and understanding center, in the front forehead; the next to the order center, just back of the navel; the next to the zeal center, at the base of the brain; the next to the elimination center, at the base of the spinal column; and the last to the generative center, in the lower part of the abdomen. It is good for you consciously to co-operate by following these rays of light that reach to the twelve principal centers and by holding special statements of Truth for the development of each individual center. As you accompany the Presence to the faith center, quickly affirm at this point, I have faith in God. Return to the center of being (the great solar nerve center) with the same affirmation. Next go to

> the strength center, small of back, with the statement God is the strength of my life. Return to the central station with the same prayer. Then ascend to the power center with the word I am peaceful and poised in divine power. Return to the great central station with the same word. Then go to the imagination center with the thought I am created in the image and after the likeness of God. Return to the center of being with the same thought. Follow the next ray to the understanding center with the word My understanding is of God. Return with the same word to the central station. Then follow the next ray to the will center with the word My will is to obey God's will. Return to the center of being with the same prayer. Next go to the order center with the prayer I am one with divine order. Return to the central station with the same affirmation. Then follow the next ray of light to the zeal center with the prayer I am zealous in my endeavor to work in perfect accord with infinite wisdom. Return to the solar center with the same prayer. Next go to the elimination center with the affirmation I gladly let go of the old and lay hold of the new. Return to the central station with the same affirmation. Then follow the next ray of light to the life center with the prayer My life is hid with Christ in God. Return to the great solar center with the same declaration. When approaching the life center, lower part of the abdomen, always first take up the thought of Jesus Christ purity and power. At the close of the exercise allow the Presence to dwell at the central solar station in the region of the cardiac and solar plexuses while you repeat the Lord's Prayer. . . . .
>
> During this entire exercise the student must continue to realize that the light of Spirit from on high is descending as new inspiration, dealing in perfect order with the ascending earthly flow, and that there is perfect relaxation in mind and body. Then realizing that the exercise is completed, behold yourself as a spiritual being, clothed in the Lord's body, firmly established in your I AM power and dominion, all the twelve faculties finding expression through the great solar station, the radiations therefrom filling the breast with new life and inspiration. Your feet planted on the firm rock of spiritual understanding, behold yourself a new creature open only to the good.

Ordinarily one does not try to take such an exercise all at one time, but holds to only one part of it addressing himself to one of the twelve body centers. The above exercise is a final one for those who have studied the book The Twelve Powers of Man.

While each man must achieve his own salvation, he is not alone in the struggle. Jesus companies with him through His words. They are more powerful than any other word man can use in the process of body refinement. Especially is this true of the name Jesus Christ itself.

> The mightiest vibration is set up by the speaking of the name Jesus Christ. This is the name that is named "far above all rule and authority," the name above all names, holding in itself all power in heaven and in earth. It is the name that has power to mold universal substance.[1]

When the words of Jesus Christ are sown in the body centers, they cleanse these centers of all material thought and awaken and quicken them into newness of life.

Finally, through faith in Christ as Lord--not the historical Jesus but the Christ consciousness in Jesus and in each of us--we can attract to ourselves one or many of the atoms which were originally in the body of Jesus. These body atoms, now existing in the fourth dimension, are without number. These become food and drink for us. "They form the nucleus of a regenerated body for the person appropriating them."[2] "Whoever through faith in Christ draws to himself one of the life germs becomes inoculated to that degree with Jesus Christ quality."[3] This is the real meaning of the Lord's Supper. The Catholic theory of transubstantiation[4] is true;but only recently, as we have come to understand the nature of matter, have we known that it was not a miracle but the working of the law of Being. In this way the substance and life of Jesus "becomes" the connecting link between our body and the body of God."[5]

This is "Practical Christianity"--not salvation through physical death and the resurrection of the body--but a mental resurrection of man followed by a gradual refinement of his body through the application of creative thoughts and words. If we do not demonstrate such salvation in our present body,[1] it is

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[1] Charles Fillmore, Prosperity, p. 36.

[2] Charles Fillmore, "All the Way," Unity, LXXXVI (Jan., 1937), 4.

[3] Charles Fillmore, The Twelve Powers of Man, p. 156.

[4] See "Holy Communion," Unity, LXXIV (May, 1936), 68.

[5] Ibid.

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[1] While Mr. Fillmore, as early as 1902, insisted that the system ought not to be evaluated on the basis of his personal success, yet he has repeatedly announced that he was making observable changes in his own body by this method:

1902: "I have some teeth that a superficial observer might say needed attention, and I am giving them attention from a spiritual standpoint and getting good results. They are holding their own and I am on my way to the production of an entirely new set. Unity, XVI (Jan., 1902), 37. "I have spent several years in silent willing, denying and affirming, actually rebuilding every cell in my organism from center to circumference." Unity, XVII (Aug., 1902), 69.

1903: After relating how he had changed the life current against old age, "Gradually I felt a new life current coming up from the Life Center. It was a faint little stream at first, and months went by before I got it to the surface. Now it is growing stronger by leaps and bounds. My cheeks have filled out, the wrinkles and 'crow feet' are gone and I actually feel like the boy that I am." Unity, XVIII (Feb., 1903), 2.

1907: Speaking of his right leg which, because of a childhood injury, was some shorter than his left: "Through spiritual realization the leg has gradually lengthened, until now it is less than two inches short, and its shrunken muscles and flesh have been restored. I know this spiritual power will make it perfectly whole, although as men count time, I am over half a century in this body." Unity, XXVII (Aug., 1907), 104.

1913: "I can testify to a gradual renewal. I can feel the new life coming through my nerves in living streams of energy. This energy I have learned to direct to the various organs of the body, and through daily practice of thought concentration I am renewing both mind and body. My skin is getting pink as in youth, and my gray hair is changing at the roots to its natural color. I am satisfied that I shall overcome the disintegration of my organism and finally conquer death. . . . . I have for the past twenty-five years lived so constantly in the thought of perpetual life that I have no consciousness of loss of force of body energy. Unity, XXXIX (July, 1913), 6 f.

1924: "My body is not disintegrating. Why not? Because I am believing in God's life in me; I am affirming that life. I know that if I follow Jesus Christ in this respect I shall overcome death. I know that it is incumbent upon me to enter into realization of the eternal life in the body and to teach the world that it is possible to overcome the last enemy death." Unity, LXI (Oct., 1924), 410.

1929: In answer to a question about his expectation of life: "Because I have emphasized the eternal-life-in-the body teaching of Jesus, this question is often asked by Unity readers. Some of them seem to think that I am either a fanatic or a joker if I take myself seriously in the hope that I shall with Jesus attain eternal life in the body. But the fact is that I am serious about the matter and am striving earnestly to follow Jesus in the regeneration, which I am satisfied will result in a transformation of my body. I am renewing my mind, and, at the same time, working out body transformation." Unity, LXXI (Aug., 1929), 5.

To-day Mr. Fillmore is a quite interesting, humorous because we do not possess "unwavering belief" in its efficacy. But we may be sure that our efforts have not been in vain. All will be preserved and carried into the next incarnation so that we can start from where we are. "And whoever accepts the Christ as life and substance, and conforms to righteous living as taught by the Spirit of Truth, will finally sit with Jesus on the throne of dominion over disease and death."[1] When a large enough group of the race have attained the Christ power[2] they will usher in "the new heaven. . . . and the new earth." The animal world will be transformed--"the wolf and the lamb shall feed together"--and man shall be in that "place" with Christ which He has prepared for him. Then, perhaps, "both the invisible and the visible universes will be rolled up and disappear and only Mind remain."[3]

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white-haired man, some eighty-four years young. His right leg is much shorter than his left. He wears a higher heel on his right shoe and walks with a decided hitch. When in discussion, his mind is likely to wander from the point at issue. To a superficial observer, his teeth show dental work, certainly not of the "spirit-substance" kind. In 1933 he ceased his work as a regular weekly preacher before the local Unity Society. He is now almost retired from the business of Unity School, coming from his country home to the headquarters only one or two afternoons each week.

[1] Charles Fillmore, The Twelve Powers of Man, p. 118.

[2] Ibid., pp. 68-69.

[3] Charles Fillmore, Prosperity, p. 5.

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